

THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

VOL. X.

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No. 10.

Missionary Field.

BY NEIL MCLEOD.

TOPICS FOR MARCH CONCERT OF PRAYER: MEXICO, CENTRAL AMERICA, CITY EVANGELIZATION.

Mexico has an area of 741,800 square miles. Put on its surface the Republic of France and the British Isles and Portugal, and there will be room enough for Austria. It is nearly 2,000 miles long and has an average width of 400 miles. Humboldt said: "This vast empire, under careful cultivation, would alone produce all that commerce collects together from the rest of the globe." The mines which were worked before the Spanish conquest are as profitable as ever. The population numbers 11,000,000. One-sixth of these are European, one-half pure Indian, and one-third a mixture of these two.

The Roman Catholic is the prevailing religion. Immense stone churches were erected in different cities and towns of Mexico, and spacious convents and convent churches were built for the several orders of friars and nuns. The great cathedral, built by Philip II., is the grandest church building in the Americas. It is estimated that from one-third to one-half of the real estate is owned by priests, though they have lost of late years through the confiscation by the State property estimated at \$300,000,000. The image of the saint was exchanged for the Aztec idol. Many of the people have no other God than the Crucifix and the Virgin. The moral condition of the people is low. One-third of the population are unable to read and write.

There are ten different Protestant denominations operating in Mexico, having 16 missions, 105 ordained ministers and 100 unordained, 180 other workers, 350 congregations, 18,000 church members, three theological seminaries with 50 students, and eight evangelical papers. It was not until 1846 that the work began. Its success is very gratifying.

Central America embraces the country between Mexico and South America, and consists of the republics of Costa Rica, Guatemala, Honduras, Nicaragua and Labrador, and the colony of British Honduras. The aggregate population numbers about 3,000,000, of whom by far the largest part are Indians. A number of societies are at work, but only a beginning has been made as yet.—*Missionary Intelligencer*.

EVANGELIZE THE CITIES.—In 1800 one twenty-fifth of the entire population lived in 6 cities; in 1810, one-twentieth in 11 cities; in 1820, one-twentieth in 13 cities; in 1830, one-sixteenth in 26 cities; in 1840, one-twelfth in 44 cities; in 1850, one-eighth in 85 cities; in 1860, one sixth in 141 cities; in 1870, a little more than one-fifth in 226 cities; in 1880, a little less than one-fourth in 286 cities. In these estimates towns of less than 8,000 inhabitants are not taken into the account. In these cities there are thousands and tens of thousands who never darken the church door, never hear a sermon. Massed together, they confirm each other in courses of negligence toward their religious interests and of indulgence with reference to sinful practices. The conclusion of the whole matter is: More churches for the cities, and more fire in the churches. If we had buildings enough to hold the people, and spiritual power enough to draw them into the churches, the problem of city evangelization would be solved. We can have both if we will. We can get the first by paying, and secure the second by praying.—*Christian Advocate, Nashville (Methodist)*.

THREE collections are called for during the year: One on the first Sunday in March and another on the first of September from the churches, and one in June from the Sunday-schools.

Letter From Boston.

BY W. H. ROGERS.

Not long since the one hundred and fifty-second anniversary of the birth of Tom Paine was celebrated in Paine Memorial Hall in Boston. On this occasion one of the leading speakers said that Paine made his great mistake when he attacked the religion of Jesus.

That such an utterance should be made in the hall that was built in honor of Tom Paine, and on a day that was observed in his memory and by one of Paine's own followers, is a fact which carries its own suggestion to every thinking mind.

Paine Memorial Hall has passed through many perilous vicissitudes, and has more than once barely escaped coming under another ownership than that of the society which built it. It is now heavily mortgaged, and would have been sold under the hammer ere this, but for the wealth of one of the original incorporators whose pride has saved it.

"The Investigator," an infidel sheet, is still published within its walls, as also are certain infidel books and tracts. It is perfectly safe to say, however, that there is not enough interest in Tom Paine or his ideas in the city of Boston to pay the interest on the mortgage. Professedly evangelical organizations are among the other societies that have rented its rooms temporarily or otherwise.

Mr. MacMasters has written of Tom Paine as follows: "We doubt whether any name in our Revolutionary history, not excepting that of Benedict Arnold, is quite so odious as the name of Thomas Paine. Arnold was a traitor; Paine was an infidel." * * * Since the day when the *Age of Reason* came forth from the press the number of infidels has increased more rapidly than it did before that book was written. The truth is he was one of the most remarkable men of his time.

It would be a difficult matter to find anywhere such a compound of baseness and nobleness, of goodness and badness, of greatness and littleness, of so powerful a mind left unbalanced and led astray by the worst of animal passions. * * * Of all the human kind he is the filthiest and the nastiest, and his disgusting habits grew upon him with his years. In his old age, when the frugal gifts of two States which remembered his good work had placed him beyond immediate want, he became a sight to behold. It was rare that he was sober; it was still rarer that he washed himself, and he suffered his nails to grow till, in the language of one who knew him well, "they resembled the claws of birds." What gratitude was he did not know." (See *Dorchester's Christianity in the United States*; page 324).

The poet, Dr. O. W. Holmes, recently presented his private medical library to the Boston Medical Library Association. This library consists of 968 volumes, which Dr. Holmes has been 50 years in collecting. The oldest of the books was written in 1490 and the latest in 1887. Thus it will be seen that the library covers the space of nearly four centuries. Of some of the books the Doctor was himself, of course, the author. In his presentation address, the poet gave utterance to the following, which I think will strike a chord in the heart of many a book-worm:

"These books are dear to me; a twig from some of my nerves runs to every one of them, and they mark the progress of my study, and the stepping-stones of my professional life. If any of them can be to others what they have been to me, I am willing to part with them, even if they are such old and beloved companions." The Doctor admitted, however, that many of the books were by obsolete and utterly neglected writers, and some of the rusty volumes would never be taken from their shelves except to be spanked and dusted.

There is an interesting suggestion here of how one generation outgrows the knowledge of its predecessor. Whatever Paul may have meant (and he probably referred particularly to knowledge which came miraculously) this is one of the senses in which knowledge passes away. A scholarly book-keeper in Boston told me not long since that books on etymology that were written 25 years ago, or even ten years ago, are out of date now.

In my congregation there are young men whose knowledge of electricity is such as would have rendered them famous only a few years ago, but if they should make no advance in the next ten years they would find themselves utterly behind the times. Prof. Drummond tells us that Prof. Simpson, of the University of Edinburgh, told the librarian of that University to "take out every book on a certain subject that is more than ten years old and put it into the cellar."

Language is changing, passing away, but love is the universal language that will never pass away; for God is love, and he that is born of God shall endure forever.

The Bible never gets antiquated. We never get past the teachings of Christ. The Bible never was intended to teach astronomy, and yet modern astronomical discoveries vindicate what the Bible says about the number of the stars, statements which early astronomers declared absurd. Their thousand stars have increased to the number of the sands on the seashore, as the Bible says.

Early writers in natural history rejected Solomon's statements concerning the wisdom and forethought of the ants in harvesting their winter supplies, but later writers far outdistance Solomon in their statements about the wisdom of the ants. Let me here advise our preachers to read the works of Lubbock, McCook, and especially of White, concerning the ants.

Bro. Darst continues to have accessions frequently. He expects Bro. J. H. O. Smith, of Valparaiso, Indiana, in a few days to conduct a protracted meeting.

Bro. Thayer has had several baptisms at Worcester recently; among them prominent people of prominent churches in Worcester who will retain their membership with those churches.

The Worcester Church is contemplating a mission in another part of the city.

From a private letter from Worcester I quote as follows: "Bro. Thayer is preaching the simple gospel in an earnest and honest and eloquent manner."

Our Work. No. 2.

BY W. G. MOORE.

A person is disciplined, as we have learned, when he has been so wrought upon by the gospel as to turn, by reason of his change of views, convictions and purposes, from the power of Satan unto God. If those disciples are purified by faith and animated by the spirit of love for Christ, why should they be baptized into the name of the Father and of the Son and of the Holy Spirit? Those of the world are disposed to inquire as follows: If a purified heart leads to a good moral life, why should not that suffice? To such a question we would answer as follows: Those whose hearts are truly purified by that faith which is begotten by the gospel have no disposition to call in question baptism and its design. The disciples are those whose convictions not only lead them to forsake sin, but to enter that relationship which means union with Christ and release from Satan's rule. "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." Why enter this kingdom? Because those outside the kingdom have not the promises.

We will now look at the commission, as given by Matthew and Mark, and other Scriptural

utterances to verify this statement:

1. Matthew states what the preacher is to do: "Go ye, therefore, and make disciples of all the nations."

2. Mark states what means shall be used in order to make disciples: "Preach the gospel to every creature."

3. Matthew states what the preacher is to do with those he discipled: "Baptize them into the name of the Father and of the Son and of the Holy Spirit."

4. Mark states why those discipled should be baptized: "He that believeth and is baptized shall be saved."

We have intimated that baptism brings the discipled into the relationship that is fraught with great blessings. "Into the kingdom of His dear Son," is the same as "in Christ." Compare John iii: 5 with Gal. iii: 26-27.

1. It is a great blessing to be a child of God. Are we God's children before we are "in Christ?"

2. It is a great blessing to be an heir of God. Are we heirs of God before we are "in Christ?"

3. It is a great blessing to be pardoned. Are we pardoned before we are "in Christ?" Acts ii: 38.

4. It is a great blessing to be free from condemnation. Are we free from condemnation before we are "in Christ?" Rom. viii: 1.

5. It is a great blessing to be free from the service of sin. Are we free from the service of sin if we are not "in Christ?" I John iii: 6.

6. It is a great blessing to know that we are "in Christ." How can we know that we are "in Christ?" I John ii: 5-6.

7. It is a great blessing to have infallible assurance that we shall be approved of God in the last day. Can we have this assurance if we are not "in Christ?" I John ii: 28.

By what we have said thus far it will be manifest that baptizing is a sequence of discippling. The latter is preparation for the former, and the two combined are preparation in order to the remission of sin. Those discipled and baptized are born of water and of the Spirit, and are constituted babes in Christ. How shall they grow?

Strong Men for Evangelistic Work.

BY B. F. CLAY.

The Church needs strong men in every department of her work. There can be no disputing this. But the Church ought to study her interests in putting each man in the place where they can do the greatest good. This consideration leads me to the conclusion that our strongest men are needed most in the evangelistic field. Here we are constantly coming into contact with men of other religious views as well as some who are anti-religious in their convictions. To accomplish the best and greatest results with these classes we need able men. It is true that much good is done by very ordinary men in work among the weak churches, and also among men of the world, but these results would have been better with stronger men. The future of a congregation often depends upon its first meeting. If they get the right start they will, in all probability, grow rapidly, whereas a poor start of ten hinders a long time. What I desire to emphasize is the strong probability of better work in every particular being done by strong men than weak ones. They can and will impress both the young church and the community with the essential points, not only of doctrine, but also of the practical in church life. While our views and teachings upon the conditions of pardon are so simple that almost any one can teach their fellow-men these when it comes to presenting the practical or business life of the church, no one can do so successfully as a strong man. In Kentucky we have work done by both kinds of men—strong and weak—and we have come to the conclusion that our strong men are the best and cheapest for our work. I may mention a single case that illus-

trates this question and even on the line of economy. Some years ago a brother went into a county to work for the Lord. This county had a population of probably 14,000 souls; 8,000 of these were in two cities situated about five miles apart. There were scattered over the county. This good man avoided the cities and went to the country. Disciples were made, but they never became a source of positive, aggressive strength. One little congregation was organized, and a house—a very cheap one—was built upon a lot half way between these two cities. There they remained, but never made any impression on either place. When I went to these cities and began making inquiries as to the location of this church and who were its members, I could learn nothing of them from the citizens of these towns. So that I might very truthfully say that nothing was accomplished by this first effort. When at last we had found the right man—a man who was not only brainy, but pious and zealous—we sent him to besiege the larger of these places. He tarried five weeks in his first meeting. He began with a hearing of 35 and increased to 1,000 persons. A church is there now, and, while not strong in numbers as yet, they are active and are making themselves felt every day in the city. They are known and respected, and even now men are afraid that their influence will be greatly increased in the very near future.

It will be readily seen that the man I have denominated a strong man is not merely a brainy man, but one who also possesses piety, zeal and good common sense—a man who understands men as well as the Book. I, therefore, advocate always the employment of strong men for our evangelistic work, knowing that the future of our cause will be more prosperous by reason of this course being pursued.

General News Items.

About 40 Chinese of Chicago attend Mr. Moody's Sunday-school.—Hiram Baker, of New Hampshire, recently died and left a will with the following provisions: "To his son he left \$5,000 and if he should not get drunk once in ten years, he was to have \$250,000; should he not get drunk in the next ten years he was to have a quarter of a million more, and so on till he received one million dollars. The son endeavored to upset the will, but the court decided not, and he cannot get tight once without losing \$250,000 by it.—San Diego, Cal., has just completed a project which insures an unlimited supply of water to that city. They have built a flume 50 miles in length, reaching to the western slope of the Cuyamaca mountain. There are 350 trestles and bridges and eight tunnels, and 9,000,000 feet of lumber were used in its construction. The cost was \$900,000. They have enough water now on hand to last four years without turning on more.—The Pacific Guano Co., which recently failed, makes the following showing for its creditors: Liabilities, \$2,487,800; assets, \$422,284.—On Saturday night, Miss Mary Anderson, daughter of a farmer living in Davil Co., N. C., while sick took what she thought was the right medicine, but in a few hours was dead. The bottle contained poison.—A big riot is reported at the Carbon Stone quarries, near Youngstown, Ohio. Several have been wounded, and officers have left Pittsburg for the place of trouble and will take steps to keep order.—The Transcontinental Association having refused to reduce the rate on canned goods, the San Francisco, Cal., shippers have chartered a vessel, and will send an amount equal to 300 car-loads of canned goods around Cape Horn to New York. The ship-rates are fifty-five cents per hundred, which, added to the railroad rates to Chicago (twenty-two cents), will place goods on the market in the latter city at seventy-seven cents per hun-

dred, exclusive of wharfage, insurance, &c.—The Emperor of Germany will visit England about the last of August next.—Robert Sigel, son and confidential clerk of General Franz Sigel, agent of the pension office in New York City, was arrested Saturday by two special pension examiners from Washington on the charge of forgery in connection with pensions. He was held by United States Commissioner Shields in default of \$20,000 bail for examination. The forgeries charged were signatures to two checks intended for a blind soldier and one belonging to a widow. Young Sigel, who is thirty years of age, also has confessed that he has taken money from claimants in about 150 cases for his services in making out checks, all in direct violation of law.—Orders have been issued for the Swatara, of the South Atlantic, and Enterprise, of the European station, to proceed to Madagascar for the protection of America interests. This action is in accordance with the suggestion of the Secretary of State contained in a recent report to the President in regard to the condition of affairs in that country.—The widow of the late Richard A. Proctor, who is now in Florida, has received a dispatch announcing that Queen Victoria, in pursuance of a memorial signed by numerous eminent men, has granted her a civil list pension of \$500 a year.—David H. Spreckler, a three-year-old child, was stolen from in front of his mother's residence, on State street, Chicago, at 9 o'clock last Saturday night, by two unknown men, who had boarded a passing cable car with the child and fled southward. The police are in pursuit, but have failed to disclose the whereabouts of the boy or his captors. This reads like another Charlie Ross case.

Foreign Missionary Notes.

\$100,000.

The time for the March collection is at hand. There are 5,000 churches in which offerings should be made for this cause. The receipts during March ought to aggregate not less than \$50,000. It will not be creditable if \$100,000 is not raised this year. We could easily raise twice that sum if all would do their best.

Bethany College has undertaken to support a missionary in some heathen field. The students and Faculty are all aglow with missionary enthusiasm. A thousand dollars has been subscribed. This will increase their interest in the work year by year. The Board at its last meeting gave expression to the gratification with which it has heard of this new movement.

The loss of Bro. Garst ought to touch many hearts. In a heathen land there is no one to whom he can look for sympathy or help. No missionary could be more reasonable in his demands upon the treasury than C. E. Garst. He knows how to endure hardness as a good soldier of Christ. An officer on a Japanese steamer said of Bro. and Sister Garst: "I always thought missionaries had a pretty soft time, but I changed my mind when I saw how these missionaries were living." If they had not been so careful of the funds of the Society and had asked for suitable buildings, all their property might have been saved; but they did not and now their property is all gone. For the present they are living in the chapel. The offerings ought to be unusually liberal that these faithful missionaries may not suffer more than is necessary.

A. McLEAN, Cor. Sec'y,
P. O. Box 750, Cincinnati, O.

—Just now, looking through the window, we saw a man beating his horse for balking and backing until the latter beast fell down in the street. We do not know the horse's motive for disobeying his lord, but, judging from appearances, the dumb beast is far superior to the cursing and whipping one. May be in a few generations according to the reign of Darwin's law, the two-legged animal will put his hands to the ground and develop into a decent horse.

Consecration.

BY H. W. BROWN.

Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord.—11 Chron. xxix: 31.

Are you willing, wholly willing,
Just the little things to do,
Caring more to please the Master,
Than for what men say of you?

Are you sure you are not able
Just a fainting prayer to raise,
Choosing not your will and pleasure,
If your Savior it will praise?

Do you feel no obligation
To acknowledge Christ in you?
Have you never asked in earnest,
"Lord, what wilt Thou have me do?"

You have asked, and He has shown you,
But your shrinking heart cried, "No!"
It is true, I asked for service,
But—this way I cannot go!"

While you choose, you are not willing!
Consecration yieldeth all!
Consecration means obedience
To the Spirit's every call:—

Meaneth dying, meaneth living,
(Death of self and life in God),
Meaneth work, or patient waiting,
Or submission 'neath the rod!

Meaneth such a full surrender,
We shall never dare to ask
Why God gives our faith such testing,
Or assigns so hard a task.

We are here to be perfected;—
Only Christ our needs can see:
Rarest gems bear hardest grinding,
God's own workmanship are we!

He loves harmony, not discord,
And what ever may befall,
Life's grand Psalm He is perfecting;
Let us praise Him for it all.

Early Conversions.

BY O. G. HERTZOG.

Our work at the beginning of this reformation was somewhat analogous to that of the apostles and first preachers, in that it addressed itself to the adult masses. The message seemed too urgent to wait to teach it to children, the unity of the people of God, and the salvation of those out of Christ constituted a message that burned in the hearts of our early preachers and was so glad a message that it must be heard by all immediately, thus almost a generation passed before the slower and more permanent work of training the children in the Sunday-school began. It is in the later writings of John that we read of little children in the church, notwithstanding Christ had said, suffer the little children to come unto me, and he had also pronounced against those that should cause one of the little ones that believed in him to offend. Two errors have exhibited their baleful effects in the church of God, the one of transplanting unconscious babes into the church and the other of claiming only the adults as fitted to receive the kingdom of Christ. The infant children belong to the kingdom of innocence, and are not subjects of regeneration, for there must first be degeneration before regeneration, and no mother believes her sweet babe is degenerate nor does the Bible teach it. The other extreme of allowing boys and girls to sow their wild oats, and in general terms to serve the devil with all their ardent powers until they marry and settle down in life is even more fatal. Far better if they never knew the bitterness of sin. How many persons have been haunted with the ghosts of ruined lives, or reaped baleful harvests from the wild oats sown in youth. Let the good seed of the kingdom be sown on the virgin soil of the heart, and the children trained in the principles of our holy religion, then shall we not only have the highest civilization but better still the kingdom of God on earth. There is something in child nature to which the religion of Christ peculiarly addresses itself. The child naturally trusts and loves. It is like-ly, it can trust and obey its parents with the same faculties and powers it can love and obey Christ. The tender sympathies of Christ and his love to man, when understood by the child, will beget within it a quick response. The memory is more impressive in youth than in later years, the aged recall with ease the things that occurred in youth. To remember the heaven-born joy of sins forgiven belongs to those who keep in memory the gospel by which we are

saved. Peter speaks of those who had forgotten they were purged from their old sins. The religion of Christ more than any other makes provision for the fatherless. He makes the child the symbol of those who should receive the kingdom of heaven; and teaches his disciples that except they be converted and become as children they cannot enter into the kingdom of God. Solomon saw the importance of this when he said "Remember now thy creator in the days of thy youth while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them." It is a very difficult thing to get a young man after he passes his majority to obey the truth, and persons becoming Christians after they are thirty years old seldom amount to much as active workers in the church. To make Christians a training process, as well as a conversion. We are to train our children in the nurture and admonition of the Lord. The first commandment in the Bible that has a promise attached to it was given to children. If John was to-day addressing the great majority of our churches could he use similar expressions as those found in his epistles concerning children? If we are to have apostolic churches among us let us see to it that the children are not passed by in our evangelizing. Parents often hinder the children when they should encourage them.

ROCHESTER, N. Y.

The Sensualist.

BY I. A. THAYER.

Referring to the line of thought in the article on "Worldliness," I wish to say now that on the subject of our use of this world there are two mischievous extremes whose influence, in one form or another, reaches to every grade of society.

The first of these is the position of the sensualist. He is one who is under the dominion of his sense-nature, his animal appetites, passions or feelings. He relies on his senses for his chief enjoyment which he makes the end of his existence. His motto is: "Let us eat and drink and be merry, for to-morrow we die." His pleasures, of course, are not confined to eating and drinking. These have to do with but one of the five senses. All his senses are appealed to, and he appreciates nothing that does not gratify them. To him there is little beauty in truth, sweetness in purity, honor in honesty, heroism in self-sacrifice, or power in faith, except as these may be made to minister to his sensuous life. To him the past has few lessons, for he has never seen it; the future has no promise, for he has never touched it. The realms of the mighty unseen are myths. Only the present is real, and the material is the only world. To him his birth was a calamity, for which nature owes him the luxuries of a century, and death ends all. He knows no higher feast than his dinner and no higher love than animal magnetism. Religion is only fit for women and children, and his only use for God is to prolong his miserable life.

I do not describe a criminal, though this is the material of which criminals are made. This man walks in communion with the best society. If he be wealthy the very arts by which he ministers to himself are taken as the evidence of his amiableness and generosity. We may rise much higher than the man whom the world calls a sensualist, and still remain within the domain of sense. The whole round of much of our "high-toned" society, whose wealth has been procured by inordinate greed and chicanery, is chiefly a craze of sensation. "But these people are refined." True, they are; but their refinement is too often a mere refinement of sense. They have risen above the gratification of a single sense to that of many. Their taste is sufficiently refined to substitute trout for cod-fish, pine-apple for onions, mushroom for sour-kraut, woodcock for goose, and wine for lager beer. Their refinement has changed the scene of revelry from the saloon to the dining-room, or, at least, has made a drawing-room of the saloon. This may be well, but it has not removed them from the dominion of sense. They have halls of flowers, music, dancing, rich drapery, highly flavored viands, lascivious paintings, glitter, co-

quetries, pomp and sahn, alternated with gorgeous theatres, wild races and sea-side follies, through all of which there is little but refined animalism.

Nor does this reign of sense stop here; it enters the halls of science and insists that all of man may be found with the scalpel, and all of destiny may be discovered with the telescope. That all that ever was may now be seen, and all that ever will be must grow in the sands of time.

The highest court, even the sanctuary itself, is invaded by this sense-power. The artistic displays of form, color and sound; the craze for pompous ritual, operatic music and gorgeous rhetoric evidence the reign of the carnal spirit here. If you look into the benevolent acts of these people you will find that they give to be seen of men, or from the impulse created by the immediate presence of suffering, or pathetic appeal. That which moves the feelings simply is the controlling power and the evidence of acceptance. This is the source of those noisy and brainless demonstrations in religious revivals where feeling is the means and end of the whole work. Their patriotism, benevolence and piety are mere sentiments. No deep, all-controlling principle governs the conscience. If church expenses are to be met the stomach must be coaxed to unlock the pocket. When the cross, with its nails and blood, fails, a festival conducted by pretty girls will succeed.

Of course we are studying an extreme; but it must be admitted that in all classes and places in society this power is largely felt, and that the spiritual life of the church is constantly menaced by it. This current against the Christian progress is necessarily strong. We begin life in the sense-nature. For years this is the controlling force. From first to last we must wage a ceaseless warfare for a sustenance. The world of sense perpetually environs us. We must needs use this material world and constantly exercise this sensuous nature. And this is right. But to thus live and act without abusing it; to use it freely as a means and not make it an end—that is the work of a Christian life, to accomplish which we need every help that grace can afford, every impulse the Divine Spirit can give, all the power that a heavenly faith can impart, and an unbroken communion with the Divine life.

But there is another side.

Board of Church Extension Fund.

The work of this Board is still moving on. Not as fast as its friends desire, not according to the opportunities and demands of the work; but with the means coming into the treasury, it is moving with reasonable success. Could the churches but see the work it has done and is doing, they would readily furnish the means to greatly enlarge, and more rapidly push forward, this work of assisting in building houses of worship.

It is money this Board needs. This "one thing." The young man in the gospel record was rich, but lacked true faith. The Board has the faith, but not the riches.

We know the Lord's work in this country will go forward. His people will possess the land. Our churches have their part to do. They cannot neglect their duty and be guiltless, cannot shirk their responsibilities and be successful, cannot withhold their means and expect this work to go on. The cause of Christ will go on, and keeping going on, but, if our churches hang back, they will be left only to regret the loss of their opportunities. God never gave us better opportunities to build houses of worship, and provide for the permanent establishment of our missions. The houses are centres around which the people gather, they keep them as an anchor from drifting from their moorings.

There is sound philosophy in a congregation having its own house of worship in which to begin its work. Without one, it is always a weak thing. It has no influence that is marked and effective, and its progress is slow and expensive. The Board of Church Extension can give a congregation strength, influence, effectiveness, courage and hope in its effort right at the start. It can put energy into the young church, and inspire such confi-

dence as will greatly hasten it on to self-reliance and independence. Then let the Board be supplied with ample means.

Already churches have been permanently established by the aid of the Church Extension Fund; already churches aided by this work are now contributing to all our missionary enterprises; and already loans are being returned and interest is being paid.

We cannot mention all the good that has been done and can be done through this wise agency in extending the kingdom of God among the children of men. Please aid us, and the Lord will surely bless.

F. M. RAINS, Sec.

TOPEKA, KAN.

Board of Ministerial Education.

OR CHRISTIAN EDUCATIONAL SOCIETY.

WHAT THEY SAY ABOUT IT.

G. T. Carpenter, Drake University, Des Moines, Iowa: Yours, asking if I am in favor of a Board of ministerial education, came to hand. In answer I most cordially say "Yes," and approve of plan you have outlined. Certainly something ought to be done along that line. In Iowa we have started such a work and placed it in the hands of the State Board. Possibly it would be better under a separate Board. Am sure our young men ought to be enlisted. Go ahead and push your plan.

D. R. Dungan, Drake University, Des Moines, Iowa: Your work is a good one. Increasing zeal for the cause of the Lord will do good. I approve it. The Lord bless and prosper your effort.

H. W. Everst, Garfield University, Wichita, Kan.: This movement is worthy of endorsement.

T. F. Campbell, Christian University, Canton, Mo.: You have my sympathy and shall have my active co-operation, when needed, in carrying forward an enterprise so noble.

W. H. Woolery, Bethany College, Bethany, W. Va.: Am heartily in favor of everything which will increase the interest of both young and old in ministerial education and at the same time more clearly define to the popular mind what ought to constitute its quantity and quality. Our people are greatly in need of information on this subject.

B. J. Radford, Eureka, Illinois: I heartily approve of the movement. It would be desirable to make it general.

A. R. Benton, Butler University, Irvington, Ind.: It is my personal wish to co-operate in all practical ways to induce young men to enter the Christian ministry. Believe we have been negligent in the agitation and earnest discussion of this question, that is vital to our future growth.

E. V. Zollars, Hiram College, Hiram, Ohio: Am in perfect accord with you. Our churches seem to feel that this question will take care of itself. Out of this indifference many evil consequences grow. Our colleges are badly crippled in their work from lack of adequate support.

Far too few young men enter the Christian ministry, owing to lack of encouragement. A systematic effort in this direction would go far towards remedying these evils. Any movement that gives promise of a reasonable measure of success will have my hearty sympathy and cordial support.

F. M. Rains, Topeka, Kan.: Am in favor of a general movement that shall have for its object the education of young men for the Christian ministry. That we need some general movement of this kind I have no doubt.

T. D. Garvin, San Francisco, Cal.: Am in earnest sympathy with any plan that will give us a more efficient ministry. Death is cutting down the noble men who have been our leaders for years, and we need strong men to fill their places.

B. B. Tyler, New York, N. Y.: Something ought to be done more than we are doing to assist young men to prepare for the work of the ministry. The churches ought to be encouraged to undertake the work.

MISSIONARY WEEKLY, Richmond, Va.: If there be any one thing especially and chiefly needed, needed now, quick and forever it is ministerial education.

G. W. INGRAM, Cor. Sec.

C. W. B. M. Column.**DIRECTORY.**

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Miss Gille Cary.

STATEMENT OF FINANCIAL CONDITION OF C. W. B. M.

Readers of last month's *Tidings* will remember that we were unable to meet our January salaries. Instead of *pro rating*, according to rule, we forwarded all foreign salaries first, then those at the greatest distance in our own country. Heretofore, when falling behind at the beginning of the quarter, funds have come in so rapidly that within ten days or two weeks we have been able to discharge all liabilities. Unfortunately for us, receipts have not, up to this date, (February 9) enabled us to cover all salaries which fell due January 1. Very probably, by the time this reaches our readers, we shall have squared all these accounts. In the meantime we are running well into the next quarter, and the question presses itself, how shall we meet the expenses coming upon us April 1? In addition to this, the return of Bro. Hayden from Jamaica has left a most important position vacant. For two or three months past we have been in correspondence with Bro. Moore, in England, with regard to securing suitable men there for work in Jamaica. It has become apparent that the American constitution does not stand the Jamaica climate well. Englishmen, coming from a mild, moist climate, are much better adapted by nature to work in a tropical climate. It is therefore possible to secure *life workers*, while Americans find four years or less the limit of their endurance.

Now Bro. Moore writes us that he has three men ready to sail for Jamaica. We have three places vacant in that island. The expense of these three men will just equal that of two Americans heretofore employed. These men will *devote their lives* to mission work. The travelling expenses going and returning will not have to be repeated every few years. But what are we to do? Our treasury is empty—worse—we are in debt to those who have given up much, to do the work of our Board.

We have not undertaken more than we ought to be able to do, judging from past work. We therefore call upon our State officers, one and all, upon all our auxiliaries, and those friends who have many times come to our aid, and by whose support we shall be able to meet all demands—to make a long pull and a strong pull and a pull all together—now—with-out delay. With faith to God and in each other, we shall come to the front in April, and with something to spare, we hope.

In order that all may understand the exact extent of our liabilities per quarter, we make the subjoined statement of amounts that will come due April 1:

Quarter salaries, due April 1:	
Helen.....	\$ 125
Deer Lodge.....	150
Montana Evangelist.....	175
Ansonia.....	175
Misoula.....	200
Montana Association.....	125
India (five young ladies).....	150
" school.....	25
" helper.....	25
Salaries:	
Jamaica.....	747
Kentucky.....	375
Sacramento.....	125
Total.....	\$8,196

This amount will be due April 1, and beside this the current expenses of the office are kept up from month to month. Notwithstanding the long illness of Mrs. Shortridge, these expenses are considerably less than last year; while the *Tidings* is constantly extending its circulation.

It will, no doubt, be asked how we happen to be under such pressure. This is largely explained when we remember the heavy expense we incurred in sending two medical missionaries to India, over and above our regular quarterly demands. Also, the failure of Bro. Hayden's health in Jamaica, putting the Board to considerable extra and unexpected expense. The pledges to the India work are coming in gradually, but in the meantime we shall sorely need the money advanced from the General Fund. This is not a matter to cause alarm. Let it stimulate us to greater exertion—the kind of exertion we put forth in the early, early days, when, with fear and trembling, we engaged our first missionary and checked out almost our last dollar to place him in the field. Once gone, our heads, hearts and hands were under bond for his support. The obligation resting upon us at this moment is no less binding.

By order of the Board,
S. W., Rec. Sec.

You must put up with a great deal if you would put down a great deal.—T. T. Lynch.

Patience is so like fortitude that she seems either her sister or her daughter.—Aristotle, B. C. 384.

DIRECTORY.

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Next State Meeting will be held in Richmond Nov. 14, 1889.

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The shorter the tunnel the sweeter the kiss, but the older the cold the harder the cure. Dr. Bull's Cough Syrup has broken many stubborn coughs.



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THURSDAY, - MARCH 7, 1889.

Remarks About the Plea of the Disciples.

The plea of the Disciples is for a restoration of pure, New Testament Christianity. Their watchword is "What saith the Scriptures?" "Where the Bible speaks we speak; and where the Bible is silent we are silent." Nothing less than the doctrine, promulgated by Jesus Christ and preached by his apostles, will answer as their creed. We do not mean that all are thus broad and inclusive in their aims, but that the leaders, from the beginning until now, have earnestly and ably advocated the plea we have mentioned must be admitted by all who have had sufficient observation and discernment to judge. The distinction between a restoration and reformation has been justly made. The Disciples went not out from other religious bodies because there were a few things in the doctrine and practice of those bodies which they could not endorse, and upon which they wanted to improve. They are not a branch of "a branch of the Church of Christ," to use language common with those who advocate denominationalism. They threw away all creeds and confessions of faith as bonds of union because a union formed by means of these was not the union which existed among congregations of believers planted and confirmed under the preaching and ministry of the apostles, and because the Lord himself, the Head of the church, had never given or sanctioned a creed outside of his own word.

The disunion, rivalry and sectarianism among the religious bodies called churches, so hostile to the evangelization of the world, was not "the unity of the Spirit," not the unity for which Jesus prayed as he was about to leave the world.

They saw no safe and firm building-place between Babylon and Jerusalem, and hence their watchword became, "Back to Jerusalem." "Our feet shall stand within thy gates, Oh, Jerusalem."

Having decided to build on the foundation of apostles and prophets, Jesus Christ himself the chief corner-stone, they were earnest, diligent and successful in calling men and women back to the "old paths," and building on the one only Foundation.

To-day they have no creed but the Word of God "that liveth and abideth forever." There is no other authority in discipline, no other guide to salvation. It is the full and sufficient revelation of God and his will to his creatures. No ecclesiasticism can excommunicate *ex-cathedra*. The Lord Jesus is Master, and where he directly, or through his apostles, has spoken to condemn, the church, his *affianced*, must condemn also. Where he has not spoken, where his will may not be known, liberty is left to one's own enlightened and sensitive conscience.

Some have misconceived or misapplied the original motto: "Where the Scriptures speak we speak; and where they are silent we are silent," and have

strangely interpreted it to mean, "Where the Scriptures are silent in regard to expedients we must prohibit them." Thus they have essayed to speak where God hath not spoken.

It is not surprising that the same human nature which wrested the Scriptures in the days of the apostles should wrest them now. It is not strange that men should "tempt God" to-day as they tempted him in the days of the early church when they sought "to put a yoke upon the neck of the disciples," which they were not able to bear.

While there are a few who say that "Missionary Societies," "Educational Boards," "Ministerial Associations," "Sunday-school Helps," "Colleges," etc., etc., as expedients may not be allowed because we have no "Thus saith the Lord" for them, yet this is not by any means the representative teaching of the Disciples. It is an incidental and side-issue, which, by being advocated, becomes a fertile seed of faction, a hindrance and a reproach reflecting upon the intelligence and loyalty of the whole body of Disciples.

Another observation worthy of attention, in order to warn brethren of a danger now imminent, is that we, as a brotherhood, may be too eager to win adherents to our plea. How often have great numbers been only a great hindrance! If the Disciples have a great and peculiar plea which they should advocate there is danger that the thousands of converts reported every week through the religious papers, and the whole churches which are occasionally received into their ranks, there is danger, we say, lest these shall not fully grasp and assimilate that plea, and hence may remain only smatterers in the school of Christ. There is also danger lest preachers, who know scarcely more than children out of the common school, shall misrepresent the truth.

Colleges should be sustained where young men may be well and thoroughly educated for the ministry; colleges in which they may be taught to *think for themselves* according to the wisdom of God.

We believe that the hope of our future, as a people endeavoring to restore the pure doctrine of Christ, lies in the prosperity and success of such colleges more than in anything beside.

It may be well to suggest, in closing this article, that our plea is not the thing we must preach. Our plea is that men shall preach the gospel. Our plea is not the centre of the circle. Jesus Christ, our Savior and King and Teacher and Head of the church, is the centre, and his gospel lies all within that charmed circle and around that divine and glorious centre. Our plea is that men shall come within the circle, even to Christ, and abide in his truth.

Back, then, beloved souls, to Jesus Christ as Teacher! Back to the utterances of his word as life-giving and authoritative decrees!

Moreover, we are not to rest on the surface of things, on the easiest and on the laziest interpretation of God's thought, but we must dig down into its real and full meaning. We must know not simply what to ignorant, carnal and superficial men God *seemeth* to say, but by diligent study and prayerful research we must seek to ascertain unmistakably what God hath really and truly said.

Our plea is that all men shall stand where the apostles and first faithful disciples stood with reference to our Lord—to his word and to his church. It is that Jesus Christ only shall be our Master and our Lord. Let us make it known for Christ's sake like men who are born to a

high purpose, avoiding trifles, traditions and all bitter discussion about expedients. These only stir up carnal strife, hinder the progress of the gospel and shipwreck unstable souls on the way to heaven.

Editorial Notes.

—It is announced that Mr. Russell Errett and Miss Jennie Errett, are soon to prepare the biography of their father, Isaac Errett.

—Bro. Darsie's note on the "Teachers' Meeting," found in "Notes from the Field," was intended for "Friends in Council." We hope Sunday-school teachers will not overlook it.

—Last week we printed about forty original contributions, exclusive of "Notes from the Field," "Obituaries," "Marriage Notices," etc. Considering all this variety of good articles, which we now publish, we ask our readers to encourage our efforts to serve them, by sending us many new subscribers.

—Dr. Thayer's article on "the Sensualist" in this number of the MISSIONARY ought to open the eyes of any whose religion is only animalism refined or sensualism sublimated. Good taste is preferable to bad taste, culture to barbarism; but *regeneration* and true religion are not for a moment to be confounded with culture and refined sensualism.

—The papers speak of the crowd at the inauguration of President Harrison, last Monday, as "an ocean of humanity." While it shall be the pleasure of the Republican press to praise the new President, and of the Democratic press to criticize his administration, we hope Christians will not forget that it is *their* duty and privilege to pray for him.

—Z. T. Sweeney has been elected Chancellor of Butler University. He has engaged to evangelize for three months, April, May and June, in England under the auspices of the Foreign Society. The University desires the Foreign Board to cancel its engagement with him. He is one of our most successful evangelists and we hope he will visit our brethren in England.

—Last Sunday was a rainy day, the roads in the country were very muddy, and consequently there was a small attendance at the churches. The collection for Foreign Missions must, therefore, have been far less than was expected. In view of the failure to raise the amount desired in each congregation, and of the grave necessity for large collections, will not the churches make a second effort? And will not individuals make generous offerings to supply at once the deficiency? Send all contributions to A. McLean, Box, 750, Cincinnati, Ohio.

—A. B. Chandler, Esq., of Bowling Green, Va., has written, and will send to the MISSIONARY, for publication in our next issue, a brief letter in reply to that part of last week's "Boston Letter," in which reference is made to "the suppression of the ballot" in the South. While we do not intend that the MISSIONARY WEEKLY shall enter into a discussion of the political situation, yet we shall be glad to have a fair statement of the exact facts in the case. Bro. Chandler, an able lawyer, a highly honorable citizen, a devout Christian and a worthy church elder, thinks that the situation in the South, or in Virginia particularly is not generally understood by our Northern friends.

—A. McLean, Corresponding Secretary of the Foreign Christian Missionary Society, made a visit to Bethany College re-

cently and delivered a lecture, and one or more sermons, on missions. His earnest words and character made a lasting impression on the students. The Missionary Society, formed two years ago at the suggestion of President Woolery, was especially benefitted by Bro. McLean's visit. It decided to undertake the support of a missionary in some foreign land. One sentence from the lips of Bro. McLean, spoken without any expectation that it would be repeated, ought to stir all his brethren to greater devotion, diligence and sympathy in the direction of missionary effort. He said: "On account of the slowness of the church to awake to its duty, I shall die before my time." Coldness and indifference to the Lord's commission cannot be any part of Christianity.

Friends in Council.

Some time ago I heard an intelligent Methodist preacher preach on the healing of Naaman. He said, "Naaman was not healed by faith, for he did not have much faith in Israel's God, or Israel's prophet to heal him in that way. He had his own preconceived opinions and predilections as to how he was to be healed. He could see no relevancy between the dipping in the Jordan and the being healed of leprosy. Just so with many would-be-Christians now: they want to feel that God honors them by some marvelous or extraordinary manifestations of his power. They are waiting for their feelings to move them, or the spirit of God to move upon them in some mysterious way, and convert them. But," said he, "they will wait in vain for this, for as Naaman was healed by obeying the command of God, through the prophet, just so sinners are now to be healed of their sins, by obeying the commands of God and his Son, Jesus Christ." Of course he said nothing of baptism, for his sermon would then have sounded too strongly of rank "Campbellism" to be tolerated. As it was, it was well received by all. Verily, "a little leaven leaveneth the whole mass," and the open Bible and its plain teachings that have been so earnestly pleaded for by our brotherhood during these later years, is being felt among all religious people, and unknown to themselves, is enabling them to see and understand with us the teachings of God's Holy Word.

Last October one of the leading Baptist preachers in this State was holding a meeting here, and an old Baptist brother said to a Disciple, "Come out and hear our preacher, you will not get hurt. Why, you never heard better 'Campbellism' in your own church than he preaches." While this was said partly in jest, it illustrates the truth of the preceding statement. Straws show the direction of the wind, and such things as these show the drift of religious thought and feeling toward our people. We now have co-operative temperance meetings, prayer-meetings, social meetings and Sunday-schools, in all of which our brethren ought to take an active part. To my thinking, we have everything to gain and nothing to lose by such a course. If we can learn anything from others (and we can) let us do it. If we can teach them anything, let us do it; and by lending our ears, and hands, too, if necessary, we can easily borrow theirs in our turn. Above all things let us try to show to the world that our distinctive belief makes truer, kinder, gentler, nobler, grander men and women than any other. "In all things strive to show ourselves patterns of good works." These are proofs of orthodoxy, that can be seen and read by all.

C. M. ARNOLD.

SMITHFIELD, KY.

THE FAITH.—The apostolic exhortation is that we "should contend earnestly for the faith once (for all) delivered unto the saints. This contention should neither be broadened nor narrowed. We should be careful to keep within the apostolic limits. It is important, therefore, that we understand the *exact* boundaries of "The Faith" for which we are to contend. With some, who are identified with our movement for a return to

apostolic teaching, there is an evident tendency to extend these boundaries, so as to include within them matters of expediency, as well as all nice questions of doctrine. The danger at present seems to be in this direction. The bonds of Christian love and fellowship are threatened because of differences about these questions. In this *great contention*, in which the apostles were themselves engaged, can we do better than follow their example? Did they ever submit to men more than the *one grand proposition* to be believed in order to salvation from sin, and to the fellowship of saints? If they did not, can we do so without sin? We should be careful not to add anything, nor subtract anything from "The Faith." We should follow the great Apostle to the Gentiles and "determine not to know anything save Jesus Christ, and him crucified," and the sacred obligations of loving obedience to our crucified Lord. If it be said that the "obedience of faith" is an essential element of "The Faith," then when we "keep His commandments" we keep "The Faith." What rests upon an inference simply can never constitute an essential element of "The Faith." The "obedience of faith" can extend no further than what Jesus has *commanded* to be done or to be left undone. The commandments, therefore, are the exact measure of the "Obedience of Faith." We necessarily pass beyond the guiding light of a "Thus saith the Lord," when we enter that "terra incognita," called expediency. Hence, no questions of expediency can ever become a part of "The Faith," nor should differences about such questions ever be permitted to disturb the fellowship of the saints, or chill the warmth of our love for all of the children of God.

J. H. ROULHAC.

UNION CITY, TENN.

"THOU GOD SEEST ME."—A recent article in "Harper's" tells of the experience of a man shipwrecked during a voyage in the "Adelaide," from Calcutta to New York, on an island: and appalled by the discovery that the inhabitants were *speechless*, but intelligent to a very exalted degree. The one man with whom he could communicate, informed him that they understood him perfectly, though not by his words. They had discarded language as cumbersome, and communicated with each other *by thought*.

What an uncomfortable sensation to be in the presence of people who can read every thought, motive, passion, and yet they remain as a sealed volume to us!

He describes them as pure and noble—as free from the intrigues incident to ordinary life. "All things naked and open before the eyes of" each other!

To what a large extent we would be free from the petty deceits and "secret sins" of life if the "inner man" should be thus exposed to the gaze of our fellow-men! Whether the case described be one of fiction or reality, it suggests:

1. The thought that *God sees us*. Nothing can be hid from Him. He is a "discoverer of the thoughts and intents of the heart." If we are anxious that the ugliness of our thoughts shall be hid from the sight or knowledge of men, is it not intensely more important that we shall keep the dwelling place of the Almighty "swept and garnished?"

2. "We must all *appear* before the judgment seat of Christ, that everyone may receive the things done in his body according to that he hath done, whether it be good or bad."

To "*appear*" means to reveal, to make manifest, and hence in all the hideousness of unforgiveness we must stand before the King, if we reject the offered mercy of God. Although we may be able to hide our inner-selves here—there we shall become a public spectacle to the intelligences of the universe, and not in the thoughts and deeds of an hour, but of a life. How essential that "the good" alone shall "*appear*,"—the "bad" having been blotted out by "the blood of the everlasting covenant!"

SANDERS, KY.

Our good Brother Rogers tells us that the irrepressible Joseph Cook, the eternal Monday talker, quotes Mr. Beecher as saying, "When the elephant eats the oak, the elephant does not be-

come the oak, but the oak becomes the elephant." Whereupon Joe postulates with the remark, "True, but can the elephant stand the vermin on the oak?" Now, in the first place, Mr. Beecher didn't say that. The writer heard the famous utterance from Mr. Beecher's own lips in discussing the supposed evils of foreign immigration. He said, "When a lion eats lamb the lion does not become lamb, but the lamb becomes lion." Now, the question might be put, "What if the lamb be diseased? We might have a case of sick lion on our hands." In the second place, elephants don't eat oaks. And lastly, there are no vermin on oak trees that would damage your elephant. This illustration is like many others of Joseph's gauzy ponderosities.

By the way, must Joe Cook, like the babbling brook, go on forever? Might we not have a little rest of a century or so from Joe's oracularness and insufferable egoism? Is the Boston Monday lectureship, with its imbecile preludes, interludes and postludes to go on for all time, and then to enjoy a season of probation after death? How would it do to ask the omniscient Monday oracle for an expression upon the question at issue between our editor and his Ronceverte scribe, and then, O then, give us a rest! F. D. POWER.

[Our "Joseph" has already spoken in his "Orthodoxy" on "the question at issue." And, if "Omniscient" then and Omniscient now, he would probably say the same things over again, using the "rainbow" to make the matter plain. Ed. M. W.]

"THE CHURCH OF CHRIST."—Would we not be more in keeping with the ideas of the prime movers of the Restoration that we love so much, were we to persist in using the above form of speech rather than the "Disciples' Church?" Do we not in the use of the latter expression put ourselves in line with the denominations as a sect among the sects? I think we would "most likely" be able to disabuse the minds of many, for there are many whose minds are not very badly biased by prejudice, of the thought that we are and claim to be a denomination just along the line of denominationalism. We should be very careful to do nothing that would in the very least degree hinder the shining of our lights, nor should we use any form of speech that would not "minister grace to the hearers." "Call Bible things by Bible names." C.

CHRIST AND HIM CRUCIFIED.—Not long since a Christian sister whom we thought would die, said to me as I sat by her bedside, "How could I die without Christ? I have no fears I know in whom I trust." Why do the timid become strong as they look death in the face? What is the charm that gives the soul heroic courage in the presence of the reaper, death? There can be but one answer, and that answer is Jesus of Nazareth. Unnumbered pens have written upon this glorious theme, and unnumbered hearts have felt its heavenly afflatus, and yet it glows along the path of humanity, with undimmed luster, for redemption is in it. He brought hope to humanity. The longings of our souls find a solution in Him. He is the key that unlocks the mysteries of life and death. Through Him the unseen becomes the real, and the soul can feast itself on the riches of a mansioned home. It is the mightiest, most happyfying theme that ever touched the human mind and heart. The crucified, buried and risen Christ not only inspired the apostle, but it is the inspiration of the ages. God is in it. Human joys and humanity's eternity are in it. No wonder the angels sing for joy when a sinner bows in obedience at the feet of Jesus. As it spans the ages, weary hearts look up and smile through their tears, which will all be wiped away by and by, by that loving hand that was ever raised to bless. He said He would draw all men unto Him, and this is being accomplished. It argues nothing against Him that here and there along the ages some rise up against Him. The glory of the Savior gathers power and influence with advancing time, and the kingdoms of this world will ultimately be dominated by the kingdom of Christ. Each

disciple is a factor in this great thing, and how earnest and steadfast should our efforts be to do our part in the accomplishment of the great work.

J. A. BERRY.

ARE WE DOING ENOUGH.—This is a question which should interest every lover of God's eternal word. Are we doing enough for Jesus? Are we doing enough for the salvation of never-dying souls? The religious world is doing more to-day than ever before for the spread of the gospel—for the salvation of sinners. This is right, but are we sure we are doing all that we can do? Should we not do more this year than we did last? These are questions which should interest all of us. Questions which we should think about earnestly, seriously and prayerfully. There are thousands dying in their sins because they know not the way of life and salvation. Let us not waste time fussing over plans and means of spreading the gospel. There is too much of this among religious people all over the world. There are many who love money better than Christ; many who are too stingy to give to the good cause. Such Christians like to make a great noise in objecting to the ways and means practiced by those who do desire to work for the Lord. If we have enough of the spirit of Christ we will feel more like *working* than grumbling because others do not follow our plans. If we would win souls for Christ, let us go to work at once. Remember the night of death is coming "when no man can work."

C. KENDRICK.

CORINTH, MISS.

PAUL AS A COURT PREACHER.—"As he reasoned of righteousness, temperance and judgment to come, Felix trembled." It would be well if the snobs and sycophants that flock to the court-churches of our State and National capitals, could hear more of this kind of preaching, and less of science and aesthetics. No preacher stands now at such disadvantages as did Paul. He stood as a prisoner in the presence of the judge, on whose favor his life and liberty depended. Yet he acted the part of no obsequious flatterer. He did not seek to charm his ears with brilliant notions, nor did he excuse or condone his vices. He emphasized the cardinal principles of righteousness and purity, and smote the flagrant sins of this adulterous pair with the mailed hand of a moral Hercules. He spoke of righteousness before this corrupt and venal officer. And has the Felix type of public men become extinct? Hardly a worse blight ever falls upon a city or nation than immorality in the lives of men in high places; and our nation is staggering under this nightmare to-day. He reasoned of temperance, or purity before this Roman libertine and this Jewish princess who was his consort in guilt. And as long as bar-rooms and bagnios flourish by the sanction and patronage of our law-makers, there will be need of just such preaching. Our age needs men in the spirit of Elijah and John the Baptist and Paul to stand before princes, and politicians and people and reason of righteousness, temperance and judgment to come. Would that we were worthy to touch the garment's hem of such moral heroes. He reasoned of judgment to come in the presence of this unjust judge, who needed to be reminded of his responsibility to that Judge, at whose bar all the people and gems of royalty are but as fig-leaves and grains of sand. Our public men sometimes are so inflated with egotism by a little brief authority, that they look down haughtily or with patronizing spirit on the church and its ministry; and all the time God looks down on them as quite as much in need of salvation as common sinners. Like thousands of public men in our time, Felix rode for a little while the waves of political favor, and then sank in the abyss of merited oblivion. The world to-day despises the proud but pusillanimous Procurator, but honors Paul as one of the transcendent men whose names and lives have given splendor to history.

Brethren, we can afford to endure all the snubbing, and pity the snobbery of politicians and "society," but we cannot afford to show a fawning and unmanly spirit at any time or in any presence.

H. D. C.

Washington Territory Letter.

BY T. M. FOSTER.

I held a meeting last week at Dixie (not away down South) about ten miles from here. Six persons were baptized, and five united by letter. There are at that point fifteen members, and they have, with but little help abroad, built a nice church house costing sixteen hundred dollars. I was glad to make the acquaintance of this brave little band, who are now my warm friends. The congregations here are increasing all the time, and one united by letter last Lord's-day.

A letter from Bro. D. R. Pickens, of Athens, Ga., brings the sad news of the death of Bro. Elisha Hardigree, of Jackson, Ga. He was born June 15, 1814, and died February 2nd, 1889. Bro. Pickens spoke words of comfort at his funeral to a large crowd of sorrowing brethren and neighbors. Bro. Hardigree had been a Christian for more than fifty years. He had lived faithful, and was not afraid to die. It was my good fortune to know our dear brother fifteen years, and all these years he was the same true man. He was opposed to sin, and talked and worked to build up his community morally and spiritually. It grieved his good heart that there were those who would for a few paltry dollars follow a calling injurious to the morals and good name of a community. The last time I saw him a load of sorrow was on his mind because of troubles in the church and community. He spoke as though he would like to retire from a conflict, in which he bore so conspicuous a part, if it were the Lord's will. Little did I think his prayer would be granted so soon. Dear brother, thou art gone to thy rest, and thy works do follow thee. May the Lord deal tenderly with the wife and dear children, all of whom are Christians, and bring them finally to the Father's home in Heaven.

This place is well supplied with churches. Only twelve here—all of them different. The different preachers of these churches meet every Monday morning to talk about the welfare of this divided Zion. They voted me in a few weeks ago, and I am in yet. We have another variety here in the way of thirty-two bar-rooms—more beer, they say, than whiskey, and yet I have seen but few drunken men here since I came. I have no doubt there are plenty of them behind the curtain. The prohibition sentiment is growing here, and the country is getting better all the time.

I have just learned that this Territory has been admitted as a State. So I am in the United States again, Bro. Spencer, and I want you to call me brother. But I could not tell I was in by my feelings. I learned the fact from another source, and felt good because it was so. We are not forgiven because we feel good, but we feel good because we are forgiven.

From Georgia.

BY R. M. MITCHELL.

The quarterly meeting of the Northwest District of Georgia met at Rockmart on the 20th and 21st of February, and had a very pleasant session; the business was transacted harmoniously, and brotherly love seemed to prevail.

Owing to the inclemency of the weather, there was a small attendance, but I was very much gratified with the result of the meeting. The most important feature of the meeting was the question of evangelizing the district. Last November Bro. W. W. Adair was employed for three months to survey the field and report results to this meeting. His report was a very gratifying one, he had during the time visited all parts of the district, and reported in collections and pledges for the support of a district evangelist, \$255. Bro. Adair was unanimously chosen as District Evangelist, and will enter upon the discharge of onerous duties of the office on the first of May. If the district will support him, we believe he will do a grand work. He is an earnest, zealous and consecrated worker for the Lord. Brethren, do all you can for him, aid him in getting around, support him with encouraging words and of your means. He has already established the cause at a new point with bright prospects of

building a strong and influential congregation at the place.

The preaching brethren present were: The old veteran, Chas. Jones, of Ludville; A. J. Avery, of Talferro; R. N. Moody, of Temple; W. W. Adair, of Spring Place.

Bro. Moody preached Wednesday night an excellent sermon. Theme: "Power of the Gospel to save those that believed." Bro. Moody is a clear-headed, logical preacher, a forcible speaker. His points are clear and strong. He is only engaged, as I am informed, for one-fourth of his time. Churches wanting a good preacher would do well to correspond with Bro. R. N. Moody, Temple, Georgia.

Bro. Avery is only employed part of his time to preach. We hope the churches will sustain these brethren and put them in full harness where they can do more good. They are worthy and well qualified to teach the Gospel of the Lord and Savior.

The meeting adjourned to meet in Acworth, Ga., Wednesday before the fourth Lord's-day in October next.

ACWORTH, GA.

North Carolina Notes.

BY J. J. HARPER.

There is a business side to religion, and (with Christians) a religious side to business. These Scripturally and necessarily belong together, and it is cause for regret when they are separated one from the other. The church that has in it good business management, other things being equal, will always succeed in some degree, while the church that is deficient in competent business management, whatever else it may possess, will never succeed to any notable extent. Paul enjoins upon us, in "serving the Lord," to be "diligent in business," as well as "fervent in spirit." A Christian cannot wilfully neglect a business obligation involving the interest of the Church, and not be guilty of sin. Every church ought to have a business meeting not less, frequently, than once in three months, at which all the business interest of the church should pass under review and examination. The officers should all be in place, on time, and be ready for business. The secretary should call the roll and show how many are absent. The treasurer should make his report, showing amount of receipts, and from what source, and amount of disbursements, and for what purposes; also amount on hand, and amount of outstanding debts; and he, or others of the deacons, should report any other matter connected with the monetary concerns of the church that it would be profitable to the members to know. The elders should have a report on the spiritual condition of the church, carefully prepared and matured, and ready to present, with recommendations to the church in regard to disorderly members, and whether or not discipline is necessary. If elders expect to "be counted worthy of double honor," it is about time they had moved up a little, especially in the average congregation. So far as my observation goes, with a few honorable exceptions, there is great negligence on the part of church officers in this State, both elders and deacons, in the discharge of their respective duties. These things ought not so to be; they hinder the cause of God. Let us wake up, and move up, on this line. Who goes to "church" on Saturday to hear the Saturday sermon, and to participate in the business session after the services? Does one in five, on an average, of the members on the roll go? I think not. And yet, to the spiritual minded, the Saturday meetings are often more enjoyable than others. Besides, if a person feel an interest in the church at all, it is his duty to manifest that interest by being in attendance on all the business meetings of the church. If he feel no interest in the church, then his name ought not to be on the roll of members. Certainly there are always some exceptions of persons who have valid excuses, and such the Lord will excuse, but there are many who, I feel sure, have no justifiable reason for being absent, and such, I fear, the Lord will not excuse. When Saturday meetings are held not oftener than quarterly, that is, every three months, it is a small thing surely to arrange to be present. Not

one in a hundred, doubtless, that does not waste time enough during three months, which, if properly employed, would afford leisure enough to attend the quarterly meeting. Is it a matter of ability or of will? Is not the old adage, "Where there's a will there's a way," true in this case? I would that we all could feel as devout David, did, when he said, "I was glad when they said to me, let us go into the house of the Lord." David's heart was there, that was the secret of it.

In the Field.

BY H. B. SHERMAN.

We have reached the end of three weeks in our meeting at Jackson, Ohio, and the most intense interest prevails all over the town. There is no audience room in the town large enough to hold the people. Fully 1,500 people heard the word, in the Rink, last Sunday night. The Baptist church has been jammed every night.

There have been 42 additions from all sources thus far, but the prospect is brighter ahead than it has been. The church is fully aroused, and as soon as the audience is dismissed, they begin to exhort their friends to come to Christ. Our question box at the door brings about seven questions per evening. These questions give me an opportunity for saying many things that I could not say, if I had to make my own opportunity. Over 200 questions has been answered thus far, and for the most part, they have asked sensible questions.

We will have a meeting tomorrow to take the preliminaries toward building a house. They are compelled to build, as their little house would not hold their own members. Our meeting has reminded me of an eighteen year old boy trying to get into his five year old clothes.

Jackson has a population of 6,000 and is a manufacturing town destined to grow to fifteen or twenty thousand.

There are several destitute people in the town, we have looked out some of them, and have practiced what we preached by supplying their wants. There is more pure religion in feeding and clothing the needy than there is in mourner's benches. It would do your soul good to see how happy it makes both the giver and the receiver.

Did you say that "There is nothing new under the sun." Well, how is this? Next Sunday there will be a barrel placed at the door of each place of worship and every body, old and young, is expected to put in something for the poor, at least one apple, potato, cabbage, turnip, pound of coffee, pound of meat, or something good to eat, then a committee will distribute the bounty thus gathered to such as are most deserving and needy. Will not this be a spectacle for angels to admire? I admit that it is an "innovation," but the hungry must be fed. We must dry our old theories so they will keep, and begin to practice some of our preaching. Try it, my brother.

I go to Lowellville, Ohio, to dedicate the new house and hold a meeting the 10th of March.

I have never seen a time when earnest and competent evangelists were in such demand. I find it very inconvenient not to be able to be in four or five places at the same time.

JACKSON, OHIO, FEB. 28TH.

New York Items.

BY O. G. HERTZOG.

Cheering word comes from several of the churches of the State of ingatherings and times of refreshing from the presence of the Lord. Bro. W. E. Hall, of the New York Christian, is holding a successful meeting with the brethren in Auburn. He gave some of his popular lectures to draw the people, and, having succeeded in getting their attention, remained to tell them of "Jesus and his love." Sixteen had obeyed the truth at last accounts, and the meeting still in progress. It is a great advantage to have both genius and talent in reaching the multitudes, and lay them both at the feet of Jesus.

Bro. B. B. Tyler is engaged with Bro. Trible in a meeting in Buffalo. "These true yoke-fellows" are either a host in himself; when they combine something must surely give way. The meeting is growing in interest and a good start was made the first week. Bro. Trible is supplying New York pulpit for Bro. Tyler.

The meeting will continue another week, a report of which will appear later.

Bro. E. L. Frazier is assisting Bro. Humphrey in Tonawanda, First Church. This is a strong combination and we hope to report a good work done.

Bro. Scott has held another meeting at Suspension Bridge with ten baptisms.

Bro. C. E. Wells, of South Butler, reports a good interest in the church there. Nine have been added to the church and they are in the midst of a good meeting.

Bro. Rohrer is also in a meeting at North Lancaster with growing interest. Four have obeyed the truth and the prospect favorable for more. Two were baptized by him at Clarence recently.

Bro. Hays is pushing on the work at East Aurora. A number have been baptized and many are inquiring the way of the Lord. He is well sustained by the excellent brethren in his efforts to carry on the work.

Bro. E. T. Whyman is in another meeting at Fredonia. He is earnest and capable. The church is zealous and we confidently look for good results. The work in this city is in a healthy condition. We expect to begin special meetings the 10th of March, that being the earliest period when we could secure a suitable place for the work. Everything points to a successful effort. This will be the fourth meeting I have held here besides the regular work of the pulpit for nearly two years. We are still pressing the question of our building and hope to get in all the bids this week; then we shall decide who will build the house and when the work shall begin. We have now a handsome cut of the building and will furnish pictures free to all that desire one.

Rochester, N. Y.

Official News From the Foreign Society.

The Executive Committee met in regular session, February 19, 1889, in Room 55, Johnston Building. The devotional exercises were conducted by J. Z. Tyler.

CONVERSIONS.—The following were reported: Garabed Kevorkian, 4; Hohnanes Karagiozian, 5; C. E. Garst, 3; G. T. Smith, 15; Niels Devoid, 7; W. Durban, 2; W. T. Moore, 12.

FINANCES.—The receipts for the month amount to \$2,245.22; the disbursements to \$4,766.61.

NOTES FROM THE FIELD.—Japan.—C. E. Garst reports that his home has been burned. He has lost his books, furniture, clothing and a year's supply of food. He estimates his loss at not less than \$1,500. He writes that his usefulness will be crippled unless \$1,000 is sent to him at once. This amount was sent.

Dr. Macklin was there at the time attending Mrs. Snodgrass and Mrs. Garst, and writes: "Truly the brethren and sisters in Japan are noble and self-sacrificing missionaries. Bro. Garst lost nearly all he had. I do not think the wealthy brethren at home will let him bear this loss alone. The fact is, our missionaries stint themselves to make ends meet. When they came first to Japan, fearing the great expense of remaining in Yokohama or Tokio, they went into the interior, and there are no missionaries in Japan who have sacrificed more for the good cause. Cannot the brethren who have comforts at home set Bro. Garst on his feet again? Mrs. Garst is just recovering from a severe sickness, and this blow is very hard on her. It is the business of the whole church to preach the gospel to the nations, and the forlorn hope who have gone forth to open the way to this great undertaking should be supported and encouraged by those at home."

G. T. Smith asks for a grant of \$500 for schools. They have 300 children under instruction, and they want 500. The missionaries are of the opinion that schools are among the best agencies that can be employed. Miss Harrison writes that schools are a great help in breaking down the barriers that separate them from the people. In places there is much prejudice against the missionaries. The hearts of the children are won through the schools, and the hearts of the parents are won through the children. The amount asked for could not be granted at present on account of the condition of the treasury.

China.—Dr. Macklin writes that he was married to Dorothy LeLany on Jan. 14. The missionaries in China are constantly pleading for more men. E. T. Williams says: "We are planning to open up a region lying to the northwest of Nankin, wholly unsupplied with missionaries, embracing portions of three provinces, covering many thousands of square miles, and inhabited by forty or fifty millions of people. It is a district including many large cities and numerous smaller towns and villages. Four of these large cities have already been visited, having a population each of a hundred thousand or more. God in his providence has sent us a Chinese Jew from a fifth city. He has become an earnest Christian, and will open the way for work in that city. He has brought two other Chinamen from a sixth city, and a Mohammedan is ready for baptism at a seventh place. Doors are opening on every hand, but there is no one to enter in."

India.—Miss Levermore has been very sick with remittent fever. It was necessary for her to go to Bombay for treatment.

Miss Robinson accompanied her. She is improving, but it will be some time before she is ready for work.

England.—The work at all points is in a prosperous condition. The West London Tabernacle is carrying on several missions. Members of the Training Class are doing the preaching. J. M. Van Horn writes that his hall is crowded and the interest fine. He is engaged to edit a local magazine which will contain one of his sermons every month. This will help the work.

Turkey and Scandinavia.—Hohnanes Karagiozian is fitting up the building he bought in Marash. The authorities are hostile, and what is done must be done with great care. Niels Devoid writes that he has begun to publish a paper in Norway entitled, *Things New and Old*. Through this agency he can reach many whom he could not reach with his voice.

A. McLEAN, Cor. Sec'y,
P. O. Box 750, Cincinnati, O.

VIRGINIA STATE WORK.

Virginia Christian Missionary Society.

OFFICE OF SEC'Y AND TREAS.,
March 6th, 1889.

The State Board can arrange now to get a good many young men to come into the State during June, July and August and hold meetings if we can get the churches to form circuits and report to us at once when they want the man, what churches he is to work for and how much they can raise for his expenses. Let us hear from many at once and we will make all arrangements for them.

Bro. W. J. Cooke asks us the question, where we get the seventeen preachers we report as being in Tidewater District. They were as follows: L. A. Cutler, R. C. Cave, E. A. Cole, J. W. Williams, W. J. Cooke, P. A. Cave, G. F. McGee, Harry Minnick, E. L. Waldrop, H. C. Cooper, L. W. Cave, E. R. Perry, C. L. Morrison, I. J. Spencer, W. C. Wade, E. B. Bagby and A. S. Morrison.

We are always glad to have these questions asked for it shows that an interest is being taken in our work. We are trying to arrange it so we can get at least two more in this district, and we hope by the time the next district meeting is held to report nineteen preachers in old Tidewater. The other districts may want to know how it is Tidewater can manage to employ so many men. It is done by the combined action of all the churches. The strong ones helping (through the Evangelizing Board) the weak ones to employ a man to take charge of a small circuit and build it up.

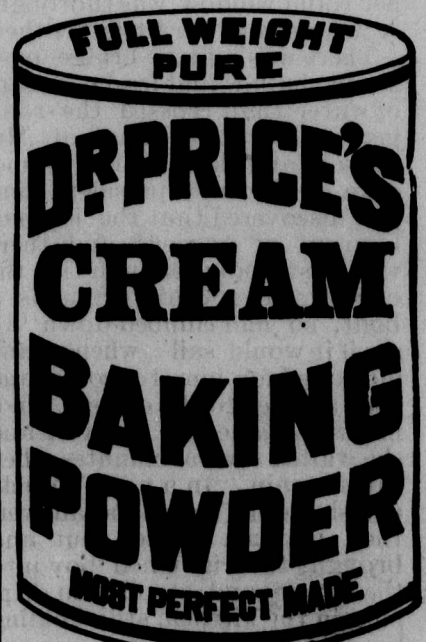
It seems from the small amounts sent in to the State Board since January, that very few of the churches have taken up the collection requested by the Board. We hope all the preachers in the State will look into the matter and see that a collection is taken and sent in at once.

Bro. Long wants to know why the minutes of the last State Meeting have not been printed. We will say it is because there was so little business done and the reports were so few that it would have been worse than the "reading of last year's almanac." We haven't been able to improve on the church reports very much, but we will have the book ready in about ten days.

The following were received for State Work from February 28 to March 6:
Macedonia church, Piedmont, \$6 65
Snow Creek church, Franklin, 1 00
Laurel Brook, Tidewater, 2 00
J. L. HULL, Sec'y & Treas.

Married

At the bride's residence, Feb. 27, 1889, by Z. Parker Richardson, Mr. A. T. Wash and Mrs. B. M. Hall; both of Hanover county, Va.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain ammonia, lime, or alum. Sold only in Cans. PRICE BAKING POWDER CO. NEW YORK. CHICAGO. ST. LOUIS.

In writing to Advertisers please mention the Missionary Weekly.

The Family Circle.

Mable Dines Out Alone.

PREVIOUS INSTRUCTIONS FROM MAMMA.

I made her stand beside me
My bonny little girl;
I arranged each dainty ruffle,
And smoothed each sunny curl.
"Now, baby, you'll be careful
In all you do and say;
You will not trouble auntie
While dining there to-day.
"You'll take your place in quiet,
Nor ask for anything,
But eat what uncle gives you,
Or what the waiters bring.
You won't take too much pudding
When there's no mamma to check;
And when it comes to sweetmeats,
You'll scarcely taste a speck."

RESULT, AS DESCRIBED BY AUNTIE.

The feast was rich and splendid,
The board held flowerets rare,
But yet my rose-bud tender
Was the sweetest blossom there.
Her eyes were bright as diamonds,
Her speech a birdie's song;
She was frugal as a hermit,
Lest she might eat something wrong.
When asked to take some pudding,
She answered at her ease;
When questioned as to ice-cream, said,
"A little, if you please."
Alas, that such behavior
Should end in utter wreck!
The sweetmeats come; the little tongue
Lips, "Thankth; I'll take a peck."
—Harper's Young People.

Washington's Birthday.

BY MARY A. CHAMBERLAIN.

The twenty-second of February was a clear, mild winter day; just the kind on which to celebrate the birthday of not only George Washington, but also of "Washington Wade Allison," as he would have told you his name.

That young person, dressed in his first pair of pants and a real coat, both of which contained enough pockets to please any aspiring boy, stood beating a lively tattoo on his drum in the kitchen, where he had gone to inform Bridget that he was a boy now.

The breakfast bell rang, but the drum was still beating some minutes later, when mamma called from the dining-room—"Washington, we're waiting." "Yes, mamma, I'll be there in a minute," was nearly drowned in the increased rattle of the drum, which finally ceased its noise, but not till papa had returned thanks, and was waiting upon the rest of the family did its owner take his place at the table.

Papa's rebuke and mamma's glance of disapproval were soon forgotten, however, and all his six-year-old dignity aroused when brother Harry banteringly suggested that he did not seem to have grown much during the night. He drew himself up, and proudly answered, "A boy isn't made up of size, but of years and brains." Then amid the accompanying merriment hung his red face over his cup of milk, making a murmuring appeal to mamma as to the truth of his statement.

A few hours later he was celebrating by marching up and down the street to the toot of horn and beat of drum, a small flag waving in his Scotch cap; but down went the "music" at the near approach of any known passer-by, and unbuttoned went his overcoat, to show his "new pants," till fourteen-year-old Beas, who could see him from her room window, was thoroughly ashamed of her little brother.

There was a little bridge over a now shallow and frozen stream of water that crossed the road just below the house of Mr. Allison, and this youthful namesake of the first president had just discovered that the ice had been cut at one end and there was just room enough in the opening to try his drum as a boat, so had climbed down "to see if it would sail" when mamma called for him to come and take a letter to the office. "In a minute," came the answer, and she waited several minutes, then called again. "In a min—" crack, splash, "ooh," came the answer, then mamma rushed out and brought the frightened boy into the house and stood him dripping in the kitchen, still holding horn and drum.

"Please come—and take—my—clothes—off—" he shiveringly sobbed, as mamma turned to leave him, and she smiled back over her shoulder, and said carelessly, though her heart smote her when she saw how cold and forlorn he looked, "In a minute, dear," and went on up stairs. It

seemed to him "a hundred minutes" before she returned with a warm blanket in which she wrapped him when undressed, then carried him to his own bed, and dosing him with hot lemonade, and aconite to prevent a cold, left him to think and sleep.

At supper time he came down stairs very much humbled by his kilt skirt, and had no reply to make when Harry teasingly asked him "if he had turned baby again?"

Captain "Uncle" Wade, mamma's only brother, had promised his young nephew "something to carry in the pocket of his first pair of pants," so Washington's face brightened as he lifted his plate at the table, and saw a small pocket-book, but clouded again when he discovered it was old and worn. He opened it, and all he found was six little pencil sketches—scenes of himself at different times that morning when he had said "in a minute." The first one was when he was late at breakfast, the last when he had slipped into the water, and underneath was faintly outlined a dripping pair of pants hanging by the side of a kilt skirted boy.

This last was too much for the sore-hearted laddie, who laid his curly head upon his plate and cried till Uncle Wade himself, unexpectedly, came out of the parlor, and picking up his sobbing piece of nephewism, tossed him, tears and all, to the ceiling several times, till at last he came down laughing.

During the long, pleasant evening, enlivened as it was with Uncle Wade's sailor yarns, nobody thought of Washington's "great grief," but mamma, who saw her little son run out into the hall several times and come back with red eyes, in which one or two bold tears yet lurked; but even she offered no words of comfort.

When he had gone to bed, she went up to tuck in the cover and found him hugging a little new pocket-book which he had discovered under his pillow, containing six crisp dollar bills, and a card, on which was plainly printed, "With Uncle's love to Washington Wade Allison on his sixth birthday."

As she stooped to kiss him "good-night" he gave her a regular boy-hug, and whispered, "Mamma, I'll try not to say 'in a minute' any more, and he did try.

PHILADELPHIA, PA.

A Guardian Angel.

It is said that every new-born child has a guardian angel appointed expressly to attend it during all its earthly life, and to do whatever such angelic ministry can accomplish to aid it to be a fit associate of the white-winged company in the great hereafter. These attending spirits are never visible to our eyes, and their presence does not kindle in our hearts a very warm glow of love for their timely help, even in the hour of our greatest need. But we have seen some ministering spirits, wearing the flesh and blood of the race, in whom the angel was not all concealed, and it has occurred to us that it might be a pleasant introduction to present one of these to our readers.

David Williams was a Welsh mechanic, many years in this country, a great respecter of folklore and homely superstitions, a little easy-going in his industrial habits, and altogether too fond of what is known in the internal revenue law as "distilled spirits." His wife, Jane, whose father was a countryman of her husband, inherited from her Scotch mother a stern and uncompromising intolerance of anything approaching to shiftlessness, and a sharp way of using her tongue that was apt to leave a little sting in her speech. David had his dreams and his omens, and would stay away from his work whole hours in the morning when warned by either of these that the day was not suited to industry. The interval was not passed, however, at home, but in the neighborhood saloon, where much of his hard earnings were wasted on the too familiar bar.

If Jane had been tender and winning she might have done more than she did, perhaps, to correct this vice in her husband, but her stinging rebuke and angry prodding only made the matter worse. David was a rare workman, and before he indulged so freely had come to be foreman in one room of the shop where he

was employed; but this evil habit made it only a question of time when he would lose that promotion. One night he had seen in his slumbers a snake and a goose together, and the union was too foreboding for his philosophy; so the next morning he went to the saloon instead of the shop. His wife suspected this, and, with her usual resolution, she put on her bonnet and shawl and followed to the liquor-seller's in search of him. When she found him, glass in hand and not a little inebriated, she berated both him and the saloon-keeper sorely. To escape her bitter speech poor David fled to the shop. He was in no condition to work, and as soon as he made his ill-advised appearance his doom was sealed. The senior of Piper & Co. had seen him staggering in, and, calling him to the counting-house, told him in plain terms that a man who had no control over himself was not fit to control others, and he was, therefore, discharged on the spot.

The wife secretly blamed herself somewhat for this result of her morning raid on the saloon, and succeeded in having her husband accepted as a common workman, but under a new foreman. David's spirit chafed at this, and his visits to the saloon were more and more frequent. The wife would try to control his earnings, but when he had no money he would get the liquor on trust, and altogether his affairs were growing worse and worse. Just here we will introduce to our readers a sweet, thoughtful face, very pale, but with a winsome look about the mouth, and in the dark blue eyes as we saw it framed in the window of that cottage home. She was the only child of the house—called Janie after her mother—and had then a slight, thin form for a girl of eleven years.

What she had done or essayed to do to stay her father's downward course up to this time we cannot say, for we never knew her before this sad hour, when her mother lay dead after only a few hours' illness, and she was at the window watching for his returning footsteps. He was not himself when he came in, but she led him up to the bed, and the sight of the lifeless face on the pillow quite sobered him. After the funeral he would go to work, and asked Janie, who was now his little housekeeper, to put up his dinner for him. "I will bring it to you," was her quiet answer. He looked inquiringly into the dark blue eyes fixed on his face, and he saw all that was meant in this quiet answer. She knew how he had spent his "noonings," and as far as she could help it there was to be no more of such miserable waste.

When he was ready to go she had her little hat in her hand, too, and to his question, "Where to now, lassie?" she pleaded in answer, "Let me go with you, father, to the shop!" He could not say to her nay, but as they neared the saloon where he always took his morning dram, David paused a moment and said, "Run on, Janie, and I will overtake you at the corner," to which the little girl, clasping his rough brown hands tightly with both hers, and twining the wee fingers around his, replied lovingly, "We are all alone in the world now, papa; don't go anywhere you would be ashamed to have me go with you!" He took a step or two onward and said, irresolutely, "I am afraid I can't go by, I am so used to going in." But she would not yield, and only answered, "Hold harder to my hand and don't mind it; it will be ever so much easier next time!"

She saw him safely into the shop, and when the dinner hour came, if he had cherished a thought of a noon visit to the old haunt, it was too late, for she was at the door of the workroom waiting for him. How deftly she set out, in the shady nook selected for the occasion, the little array of nice things she had brought him. And as he ate she took out of her pocket the Sunday-school paper she had brought with her, the only literature upon which she could lay her hands at home, and read him the little stories printed for the children. He seemed to be a child once more, learning hymns and hearing Bible histories at his mother's knee; and the intermission seemed all too short when the bell summoned him again to work.

He was not surprised, we think, to see her again at the door when evening came, and it was easier,

as she had said, to go by the saloon than it had been in the morning. After supper he insisted on taking hold to help the washing of the dishes and putting away the things; and then she brought out the Bible given him by his mother, which he had not opened for many years. The bed-time came before he was ready for it, and after his head was on the pillow he went back a long way in memory to search for a pleasant evening that would parallel the one then closed.

Every day the little hand was put in his for the walk to the shop. Each noon came the faithful girl with the dinner, but they had more money now, and she brought the morning newspaper to read to him. And he never missed those loving eyes watching for him at the door when his day's tasks were done. After a few weeks he said one day: "Janie, dear, I can go by the saloon now, without your guiding hand, if you are tired of the walk." To which she answered simply, "But I so love to go with you, papa!" and he urged her no more.

When twelve months had gone by since David lost the foremanship, a new foreman was to be appointed. Messrs. Piper & Co. supposed that he would apply for the place, but he did not. They had watched the little maiden in all her saintly work, and so they called her in one day and asked her about her father's habits. "He has not tasted a drop of liquor since my mother's death," she answered. "But how do you keep him away from the saloon?" they asked. "He holds my hand," was all she said, and they restored him to the old place. We will not say how long ago that was, nor how tall and shapely now is the form that was so slight when we first saw her at the window. Her mission work is not yet ended; what the future has in store for her we cannot say, but she is still the Guardian Angel of a life that but for such loving ministry would have long ago gone out in midnight gloom.—N. Y. Journal of Commerce.

Company Manners.

BY SYDNEY DAYRE.

"You are the brothers of little Miss Katie Winters, are you not?" asked a lady on the street of two boys who were passing. "Yes, ma'am," said Tom, as the two boys took off their hats. "I thought so. Please ask her to come and spend the afternoon at our house."

"Thank you, ma'am, I'll tell her," said Tom. "She is the best mannered little girl I ever saw," said the lady to the friend with whom she was walking, as they went on. "I always like to have her play with my children. Children are such quick observers, and so easily influenced by example." "The brothers seem well mannered, also," remarked the other.

If the ladies had chanced to look back at the boys just at that moment, they might have seen fit to change their opinion of them. Tom and Fred were by no means ill-behaved boys, but they were now casting sideways glances behind them, Tom holding his hand over his mouth in a burlesque attempt to keep in a laugh, while Fred minced and bridled in exaggerated imitation of what he called Katie's company mannered.

"Best mannered little girl—he! ho! ho!" laughed Tom.

"Katie's manners are all right," said Fred, "only they won't wash."

"They're the thinnest kind of veneer," said Tom.

"They're put on for company and laid off again very quickly," added Fred.

What did the boys mean?

Katie was working in her garden the next afternoon. "Katie," said her mother, speaking to her from the back door, "some one is coming up the walk to the front door and I wish you to go to it."

"Oh, dear," whined Katie, "I am so busy out here planting my seeds and I get so little time for my garden. Where's Maria?" "This is her afternoon out and she is gone."

"I believe it is only old Mrs. Drew coming for one of her long visits. I saw her coming around the corner. What a bother she is."

"Katie," said her mother,

more sternly, "the bell is ringing; go to the door at once."

With a very disagreeable scowl on her face, Katie made her way to the door. Poor old Mrs. Drew surely stood a small chance of a pleasant greeting. But a wonderful change came over the little girl's face. The scowl with its ugly wrinkles vanished as by magic, a smile with its dimples taking its place, making up what Tom called Katie's "company face," as the opening of the door revealed the two ladies who had spoken to the boys on the street.

"Good afternoon, dear. Is your mother at home?"

"Yes, ma'am. Please to come in and I'll tell her you are here."

Katie drew the easiest chairs forward, handed fans to the visitors and then ran up-stairs to her mother, returning to say:

"Mamma begs you will excuse her for keeping you waiting a few moments, and then she will be down."

"Certainly, my dear, we are in no hurry," said Mrs. Merrill, smiling pleasantly at her. Katie knew very well that she was observing her closely, and felt quite sure that she was thinking that she was extremely well mannered, for Tom had told her (laughing in a way which she thought very disagreeable) of what had been said in the street. Mrs. Merrill had a beautiful cottage in the country, to which she was in the habit of inviting little girls to visit her own children. Kate had heard wonderful stories of the pony rides and the picnics and felt most anxious to be among Mrs. Merrill's guests.

Her mother came down and she got up to give her her chair, taking a less conspicuous one as she listened to the conversation.

"It is a very warm day," said her mother presently. "Katie, do you think you could make some lemonade and bring it to us?"

"Of course I could, mamma," said the little girl. "It's easy enough to do."

Did she forget how unwillingly she had made lemonade for her brothers and two or three of their friends the day before, declaring almost audibly that boys were a great nuisance? Perhaps so, for surely no such unpleasant memory could belong with the smile with which she carried in first the tray of dainty glasses and then the pitcher of lemonade, which she served with a grace which she thought did not escape Mrs. Merrill's observant eye. Katie was hoping that she might hear something about the summer cottage, but nothing was said.

"Here is some lemonade left in the pitcher," said mamma, after the ladies had taken leave. "You may carry it out to the children."

"Lemonade? Give me some, give me some," cried little Harry, running rather roughly toward her as she went back to the garden.

"Get away, Harry; you're as rude as you can be. Go into the house and get some glasses. I'm not going to do all the waiting on you."

Katie set the pitcher down on the grass, while she looked to see what her sister had been doing in her absence.

"Amy," she cried, angrily "those are my seeds you've been planting."

"Oh, no, I'm sure they're not," said Amy. "See, these are yours."

"Yes, but you've got hold of my pansy seeds—I know it by the mark on the paper."

"Well, I'm sorry," said Amy. "I made a mistake, you see. Don't be angry, Katie, I'm sorry."

"I shall tell mamma of you. I have a great mind not to give you a bit of lemonade. Why doesn't Harry bring those glasses? I'm as thirsty as I can be running around to wait on those folks. Well, I'll take a drink out of the pitcher."

This she was proceeding to do in a manner very far from graceful when Amy said:

"Who are those ladies looking up at the apple blossoms? See, they want to speak to you, Katie."

Next to the garden was a vacant lot where the boys sometimes played ball, but where very few other people ever came. Now, to her great dismay, Katie saw there the two ladies who had just left the house. Very much confused, and brushing away the drops of lemonade which she had spilled upon her

white apron, she went toward them.

"Can you give us a few apple blossoms?" Mrs. Merrill was saying. "They looked so beautiful from the street that we came in to see them. Why, it is you, Miss Katie, isn't it?"

No wonder she had not recognized the sweet-voiced, gentle-mannered little girl she had seen in the parlor.

Katie tormented herself for a long time afterward with wondering as to whether Mrs. Merrill could have overheard her talking to her little brother and sister. But she never knew—and she was never invited to visit at the lady's summer cottage.

Dear boys and girls, have you two sets of manners which you put on and off as you think the occasion requires? If you do, you may be very sure that those for whom you put on the false one will very soon see through it—will see that it is not your own. They will see that, as Tom declared, "It will not wash," that is, that it is a cheaply gotten-up fabric which will not endure every day wear; or that, as Fred suggested, it is "a very thin veneer," a tawdry finish which can be detected at a glance as being a cheat. It is your best manner which you put on for company, is it not? But why? Your own dear ones at home love you best, do the most for you, care most for your welfare. Is it not to them, instead of to strangers, that you owe your best and your sweetest?

Good manners are the direct outgrowth of goodness of heart. If your heart is full of loving kindness to those around you, you need not give much study to your manners, for every word and act will be dictated by the spirit within.—Interior.

ART IN MANNERS.—Manners should be to a man what coloring is to a picture, nothing clashing or contrary to good taste, but all beautifully blended in one harmonious whole. Such a result cannot be obtained by mere outward polish. Its root lies deeper and springs from the soil of the heart. As our bearing towards others is guided and shaped by the feelings the cultivation of charity greatly helps to tone down or modify any rough or uncouth manners. Politeness may be a social virtue, but can only be true and sincere when springing from refinement of mind. Kindness of heart will cause its influence to be felt in a gentle bearing towards all, and the secret of art in manners may be found by acting on the principle of making every one as happy as lies in our power.—Sel.

Our readers are requested to use Salvation Oil for all pains. It is a sure cure. Price 25 cents.

"For forms of government let fools contest." For ordinary life it is enough to know that Dr. Bull's Cough Syrup cures coughs and colds.

Children Starving to Death
On account of their inability to digest food, will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power superior to any other article. A Boston lady who knew what she wanted, and whose example is worthy imitation, tells her experience below:

To Get

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I knew what Hood's Sarsaparilla was. I had taken it, was satisfied with it, and did not want any other."

Hood's

When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia, and so weak that at times I could hardly stand. I looked, and had for some time, like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GORR, 51 Terrace Street, Boston.

Sarsaparilla
Sold by all druggists. 50¢; 60¢ for 50¢. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

The Warmth of a Word.

'Twas a day in the dead of winter,
And the echo of hurried feet
Struck sharp from the icy pavement
Of the pitiless city street.

Each passer was loath to linger,
Though wrapped in a fur-clad fold;
For the air was a-tingle with frost-flakes,
And the sky was benumber with cold.

The cimeter wind, in its fury,
Bore down like a sweeping foe;
The tempest was waiting the onset,
And abroad were its scouts of snow.

Yet, 'midst it all, with his tatters
A-flap in the whirling blast,
A child who seemed born of the winter—
A creature of penury—passed.

So tremulous were his accents,
As he shivered and crouched and sung,
That the names of the mumbled papers
Seemed frozen upon his tongue.

He paused for a bitter moment,
As a wondrously genial face
Arrested his voice and held him
With a pity that warmed the place.

"Have a paper?" The kind eye glistened
As the stranger took the sheet,
And glanced at the stiffened fingers,
And thought of the icy feet.

Then dropped in his hand the value
Of his fifty papers sold;
"Ah, poor little friend!" he faltered,
"Don't you shiver and ache with cold?"

The boy, with a gulp of gladness,
Sobbed out, as he raised his eye
To the warmth of the face above him,
"I did, sir—till you passed by!"

—Margaret J. Preston, in *Chris. Union*.

Danbury Items.

BY S. B. MOORE.

Three persons have been added to the Danbury church recently. There has been no special religious interest in any of the churches here this winter. Worldly-mindedness is the bane of many of them. Church is too much looked upon as a mere Sunday affair. Genuine piety cannot be said to command a premium. The great need of the hour is vital Christianity. It behooves none so much to move in this matter as the Disciples. The vantage-ground they occupy makes it incumbent upon them to take the lead in every good work. To get people to attach themselves to the church is not a very difficult matter, but to clothe them with the righteousness of Christ is not so easy. How to become a Christian is a lesson soon taught and soon understood; but how to live as a Christian is the more difficult lesson, but one we all need to learn.

When large accessions to the church comes to mean so much augmentation of piety and godliness—so much religious vitality, then there will be joy among the angels over the repentance of sinners.

I spent a few evenings recently with the brethren in Bridgeport. Eleven persons made the good confession during the time. We have the nucleus there for a good strong church. The brethren are taking steps to secure a better and more inviting church home. If a young man, who could afford to preach for a small salary for a year or two, could go there and push forward the work I am sure that in a very few years Bridgeport would have one of the strongest congregations in New England. It is one of the best cities in the East, and one of the most desirable for residence. Population from forty to fifty thousand.

We shall be glad to add C. B. Edgar to our preaching force in the East, and will give him a cordial welcome to Brooklyn. Had a letter yesterday from Bro. Hagopian in Smyrna. He reached that city only a few days ago, and expects to labor for the brethren there. He had the misfortune to lose his trunk, filled with valuable books, between London and Paris. He spent a few days with us before sailing, and preached for us, or rather lectured, one evening. We liked him.

Have just received a telegram to return to Bridgeport to-morrow. Will go, if my strength will admit of it.

DANBURY, CONN.

Georgia Items.

BY BAXTER GOLIGHTLY.

Last Friday, in company with Bro. R. I. Himly, I left his home for the land of flowers. About 10 o'clock I crossed the line of Georgia into Florida for the first time. At 11 o'clock we arrived

at "Burman Church," our destination. This is a new organization, just effected last year by Bro. J. F. Berry, late of Kansas, in August I think. The membership numbers about thirty-three. They are full of zeal and energy, which is manifest by the fact that they now have a neat house of worship, a good stove to heat up the house in cold or damp weather. They further manifest their devotion to the cause by a cash contribution and pledges to the amount of \$27. They wish to work with the Georgia co-operation, being close to the line. I preached for them four times, closing Sunday at 11 o'clock service. I expect to hear a good report from this church in the near future.

Bro. Berry, of whom I spoke above, I have not had the pleasure to meet, but I am glad to say that he occupies a very high place in the affections of the brotherhood in this county. He came from Kansas two years ago in quest of health, was very weak, scarcely able to stand long enough to preach a sermon, which he had to do with the utmost care and moderation. Immediately after reaching this lake region he began to improve, and is now sound and well. His wife was also afflicted with lung trouble; she is quite as much improved as her husband. These facts I gather from the most reliable source.

Bro. Berry preaches for several of the churches in this section, is regarded by the brotherhood as wise and very prudent teacher and counselor. I hope yet to meet him before I leave this county.

The outlook for the cause in this part of the State is most flattering just now.

The contractors for the grading of the new Georgia, Florida and Southern railroad, I learn, begin work to-day. This road opens up one of the best portions of this fine timber belt, and, as I said in my last, runs through this finelakeregion. These lakes, some of them, aggregate over one thousand acres of surface. Oh! they are beautiful to behold.

This closes my work for February. I have not preached as much as I would like to have done; the weather has been extremely wet, having an abundance of rain. The county lies very level, and consequently too much water on the ground for church at night. Farmers too busy for church in the day, except Lord's-days "and Saturdays before." Still I have preached at school-houses and residences to fill up the time pretty well. I have one more Sunday in this county. I go next Lord's-day to Pine Grove, up above Valdosta, at night I will be in town with Bro. Lamar.

I now submit a report of work done during this month: Sermons preached, 14; churches visited, 5; cash collected, \$47.23; pledges taken, 33.50. Total, \$80.73.

LONG PINE, GA.

Farm & Household.

Garden Calendar for March.

Transplant lettuce and cabbage; sow beets and spring kale; sow cabbage in open border; also carrot, celery, leek, lettuce, onion, parsley, radish, spinach and herb seed. Plant peas and potatoes.

Dark carpets do not need to be swept oftener than light ones if you give them a good dusting, say twice a week, with a flannel cloth tied on an ordinary broom.

When one has been so unfortunate as to get machine oil stains on white sewing, saturate the piece of work in cold water immediately, soak for two hours, dry in the sun, then wash in the usual way.

If you are building, put the hooks in children's bedroom closets low enough to be easily reached by them. It is also a good idea to have a closet so arranged that sleds, rocking-horse, and all large playthings can have a place.

Dust has such a sad way of insinuating itself wherever there is a place for it to lodge or work through, that housekeepers are almost distracted to find brooms and dusters that will fit in every nook and crevice. A long-handled feather duster, a short-handled feather duster, a toy broom, a whisk broom, a flat bristle brush, a paint brush and the ordinary cheese cloth duster seems to do all the dusting that

is required, if vigorously wielded.—*Good Housekeeping*.

FAULTS OF MANY MOTHERS.—American women of all classes are, as a rule, sinfully negligent of the duties which pertain to health, especially exercise in the open air. The excuse that their many cares engross them, and that they, in consequence, have but little opportunity for leaving their homes is scarcely sufficient. The number who actually can not enjoy each day an hour's outing must be small indeed, even among the class forced to work the hardest. Not only do many women fail in this respect in their duty to themselves, but their young children suffer in consequence of the same neglect. From one week's end to another during the winter not a few of them keep their little ones in overheated rooms, if not huddled around the kitchen stove, and the result is we find them, as spring approaches, weak, puny and ailing. In such families colds, coughs, sore throats and the like are common affections. There is scarcely a day during the coldest season when even the baby cannot be safely taken out of doors. Mothers should understand that upon the daily enjoyment of fresh and open air depends, in a great degree, the health of their little ones as well as themselves; it is, in fact, absolutely indispensable to the well-being of all.—*Boston Journal of Health*.

DIED.

[DEATH NOTICES NOT EXCEEDING SEVENTY WORDS (or ten lines) are inserted free. One cent is charged for every additional word; payment to accompany the notice. Persons requesting their notices or others to prepare and send such notices, should furnish them the necessary amount to forward with the same.]

Those sending obituary notices will please count the words and forward payment with notices.

—Verses inadmissible.

I am pained to announce the death of Mrs. Ella Fears, the wife of Mr. N. C. Fears, of Hampton, Ga. She was a zealous member of the Church of Christ, and died without a struggle and in the faith. She was born December 7th, 1852, and died January 28th, 1889. She left four children of more than average promise. With her unusual accomplishments and rare adaptations, she occupied a position as a wife, a mother, a friend, a neighbor and a Christian, that is seldom sustained in this world with equal profit and dignity. F. L. ADAMS.

Bro. John Pearce was born January 27th, 1805, died February 11th, 1889; aged eighty-four years. Sixty or sixty-five years ago he became a Christian under the preaching of Alexander Campbell. He was baptized by D. S. Burnett; was one of the first members of Old Sycamore Church. At one time he was a policeman. For many years superintendent of Almshouse. He was a friend of the needy, and his hospitality was enjoyed by many. His aid was given to his church of which he was a faithful member. He had outlived his generation. The companions of his youthful days were all gone. His circle of acquaintances and intimate friends became smaller and smaller. For several years he was confined almost exclusively to his house. For sixteen months to his room. He bore the reverses of fortune and his physical sufferings with remarkable fortitude. For all acts of kindness his heart responded in grateful acknowledgments. Months ago he said to me, "I am wearing out. Just waiting for the Lord to call me. I am ready." "He fell asleep" gently and quietly. He came to his "grave in a full age like as a shock of corn cometh in his season." L. A. CUTLER.

Sister Mary D. Wright departed this life on the 16th of January, at her home in Caroline county, Va. Sister Wright was taken sick on the 13th, and in a few days passed away to join the loved ones who had preceded her to the better land. She died in the sixty-eighth year of her age. She leaves six children, whose hearts are lonely and sad; who, while they face this new sorrow, look up through their tears to Him who is acquainted with grief, and who, at the grave of Lazarus, mingled his tears with those of the weeping sisters. May the Lord comfort them as they gather around the hearth-stone with hearts too full for utterance; may He keep, sustain and lead them all the days of their pilgrimage, through earth's trials and toils up to the city of God. Sister Wright had, for many years, been a member of the congregation at Emmaus. Quiet and unostentatious in her life, she tried to copy the example of her Lord. How the memory of other days crowds upon us as we write these lines! Well do we remember her daughters, her sons and her quiet home. Only two or three of the older Disciples of the Lord (pioneers) remain with us in Caroline; in the churches at Antioch, at Lebanon and at Emmaus, lingering upon the shores of time, peering through the mist that divides the shadowy land from the frontiers of this,

and feeling that they have more interests and friends in heaven than upon earth. The Lord bless these, his aged servants. Sister Wright sleeps in Jesus—sleeps out the intervening night between this and the resurrection. The Lord will awake her in the morning. May her children awake with her. J. W. W.

DR. MILES A. WILSON.—The New River District, and especially the little flock at Bell Spring of which he was the shepherd, suffered a sad bereavement on the 4th inst., in the death, by paralysis, of Dr. Miles A. Wilson, in the sixty-sixth year of his age, and the fiftieth of his baptism into Christ. Through all these fifty years no man, in our horizon, strove more earnestly to commend himself to every man's conscience in the sight of God. To this end he ignored every religious peculiarity as a ground of Christian fellowship, and every affix to the sacred name by which he sought to be called as schismatic in its unvarying effect. Laboring most earnestly for the union of all Christians in what simply makes the Christian, and at the same time the one body, animated by the one spirit and hope; loyal to the one Lord Jesus Christ in that faith which only purifies the heart and prepares it for the one baptism into the one God and Father of all who is above all and through all and in us all. One would think by the fellowship he inspired, only bounded by the extent and intimacy of his acquaintances, that he incorporated the fourth chapter of Ephesians in his daily obligations. But, oh, how sad the absence of his lonely youngest child, who, thank God, has inherited the name of her sainted mother, and I trust, the faith and firmness of her sainted father and mother. How sad her absence from the bedside of her dying father, the result of an accident which prevented her from grasping the hand which had so tenderly led the motherless child from infancy—or even the sad privilege of pressing the clay cold lips, the highest inspiration of her life;—hid away some ten miles from his home and from where he expected to be buried. C.

A Great Battle.

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. A good reliable medicine like Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore peace and bodily health for many years. Try this peculiar medicine.

SUNDAY-SCHOOL SUPPLIES.

All Sunday-schools wishing supplies, papers, quarterlies, lesson leaves, singing books, registers, etc., etc., can obtain them from the MISSIONARY WEEKLY Office. Send to us for terms and other information.

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Established 1866. 1887
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—IN—
FRUIT, PRODUCE, POULTRY, EGGS, GAME, ETC., IN SEASON.

No. 5 South Delaware Avenue Market,
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Consignments solicited. Returns made promptly.

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Specialties:—TOBACCO, COTTON, FLOUR
GRAIN AND FORAGE.
GRAIN SACKS FURNISHED TO ORDER.

Our assistants, J. F. JACOB and B. LORANE, of Richmond, Va., respectfully solicit the patronage of their friends.

CANCER and Tumors CURED; no knife; no book free. Drs. GRANT & BUSH, No. 18 Elm St., Cincinnati, O.

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Belts of Pure Copper, and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.
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BONANZA (AGENTS SAMPLED FREE) both sexes. Write now to A. A. BOWEN, New York City.

CINCINNATI BELL FOUNDRY CO.
SUCCESSORS IN BUCKEYE BELLS TO THE
DIAMETER MANUFACTURING CO.
CATALOGUE WITH THE TESTIMONIALS.
JOHN CARROLL'S BELL FOUNDRY.


In all the world there is but one sure cure for the other treatment ever used. We have cured more than 10,000 cases. No matter how long you have had it, write to J. L. Stephens Co., Lebanon, Pa. This will write to you at once.

BROWN'S FRENCH DRESSING

—FOR—
LADIES' AND CHILDREN'S BOOTS AND SHOES.
Awarded highest honors at Philadelphia, 1876; Melbourne, 1880; Berlin, 1884; Frankfurt, 1884; Paris, 1889; Amsterdam, 1889; New Orleans, 1884-85.
Paris Medal on every bottle.
Beware of imitations.

In writing to Advertisers please mention the Missionary Weekly.

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Orders Solicited.

1889.

1889.



TOBACCO FERTILIZER,

—Manufactured by—

SOUTHERN FERTILIZING CO.,
RICHMOND, - VIRGINIA,

Stands unrivalled in excellence. Has stood the test of twenty-two years continuous trial throughout this latitude, and has not been found wanting.

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Mention this Paper.

—ORGANIZED AND CHARTERED 1832—
VIRGINIA FIRE AND MARINE
Insurance Company, of Richmond, Va.

Half a Century in Active Operation. Insures against Fire and Lightning.

This Old Virginia Institution issues a short and comprehensive Policy, free of petty restrictions, and liberal in its terms and conditions. All descriptions of property in Country or Town, private or public, insured at fair rates, and on accommodating terms.

Agencies in every County and City.

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Wm. H. McCARTHY, Secretary.

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[Successors to Geo. A. Ainslie & Sons.]

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We carry at both houses LARGE and COMPLETE STOCK of
BUGGIES, PHAETONS, JERSEY WAGONS, EX-

PRESS TOP CARRIAGES, &c.

REPAIRING VEHICLES A SPECIALTY.



Come, Fellow Farmers!

It is the good things and the new things you want. Here is a Catalogue full of them! Do you want tested seed, raised from stock selected with extra care, grown from the best strains, got from the originators? I aim to have mine just such. Do you want new varieties that are really good, and not merely novelties? I aim to have mine such. Do you want seed that the dealer himself has faith enough in to warrant? I warrant mine, as see Catalogue. Do you want an exceptionally large collection to select from? Mine is such. Do you want them directly from the grower? I grow a large portion of mine—few seedmen grow any! My Vegetable and Flower Seed Catalogue for 1889 FREE to everybody. **JAMES J. H. GREGORY, Marlborough, Mass.**

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Boots, Shoes, Trunks, Valises, Etc.

No. 623 Broad St., Richmond, Va.

—All kinds of repairing promptly done.—

SALESMEN:—J. E. PRIDDY, GEO. A. BRUCE.

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I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or HALLING SICKNESS a life-long cure. I warrant my remedy to cure the worst cases. Because others have failed in no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. **Dr. C. BOWEN, M. C. 155 Pearl St. New York.**

In writing to Advertisers please mention the Missionary Weekly.

Chisel-Work.

'Tis the Master who holds the mallet,
And day by day
He is clipping whatever environs
The form away;
Which, under His skillful cutting,
He means shall be
Wrought silently out to beauty
Of such degree
Of faultless and full perfection,
That angel eyes
Shall look on the finished labor
With new surprise,
That even His boundless patience
Could grave His own
Features upon such fractured
And stubborn stone.

'Tis the Master who holds the chisel,
He knows just where
Its edge should be driven sharpest,
To fashion there
The semblance that He is carving:
Nor will He let
One delicate stroke too many,
Or few, be set
On forehead or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall,
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work Divine.

With tools of Thy choosing, Master,
I pray Thee then,
Strike just as Thou wilt, as often,
And where, and when,
The vehement stroke is needed;
I will not mind
If only Thy clipping chisel
Shall leave behind
Such marks of Thy wonderful working
And loving skill,
When discipline's hand are over,
Have all sufficed
To mould me into the likeness
And form of Christ.

Notes From the Field.**NORTH CAROLINA.**

FEBRUARY REPORT OF COR. SECRETARY
N. C. C. M. C.
State Missions.

Mrs. Laura Phillips, 50 cents; M. S. Burgess, \$4; J. R. Youngblood, 1; John Harper, 50 cents; T. J. Mashburn, 50 cents; H. D. Bradshaw, 50 cents; M. K. Himmingway, 25 cents; Charlotte Cogdell, 50 cents; N. C. Cogdell, 1; David Jennett, 50 cents; K. Britt, 1; Clarisse Cotton, 25 cents; J. A. Jordan, 25 cents; M. H. Britt, 25 cents; J. J. Harper, 5; D. T. Williams, 1; A. T. Kennedy, 1; Mrs. Jno. Fields, 1; D. R. Jackson, 50 cents.

Sunday-school.—D. T. Williams, 75 cents; Richland Sunday-school, 40 cents.
Foreign Missions.—Oak Grove Church, \$2.58.

Church Extension.—Wilson's Church, \$2.20.

Education Young Ministers.—O'Neal's Chapel, \$1; Pleasant Hill, 71 cents; Tuckahoe, 32 cents; Union Chapel, Onslow county, 1.02; Haskin's Chapel, 50 cents; Swan Quarter and Middleton, 1.93; Post-office road, 20 cents; Forwarded to Treasurer, March 1, 1889, \$30.71.

We need some point of labor to stimulate the brethren to liberality. I would say to all concerned, that the money paid thus far is now in the treasury to be used when successful points are open. New Bern is ready for use some time this year. Dunn is now preparing for work, and as soon as these are ready money will be needed to supply them with preaching. Bro. W. O. Winfield writes me that three of the Evangelizing Committee will donate fifty dollars for White Hat Mission, and the Board, in its last meeting, offered to donate fifty if the Union Meeting would do the same. The Committee take the place of the Union Meeting, so the fifty from the Board is expected. I have written a number of letters to certain brethren in Martin county to arrange for preaching at Jamesville and Williamston, but they make but little reply. What is the trouble? Let me hear from you. I expect to attend the Hyde Union in March, and hope to see many there on mission work. It will be impossible for me to visit much in Hyde as my time will be limited, so I hope to meet a large delegation and do much mission work. March is the time appointed for the collection for foreign missions and we should remember that our Foreign Missionary Society is in need of money and respond liberally to this call for aid.

J. R. TINGLE, Cor. Sec'y.

PENNSYLVANIA.

ALLGHEHY, Feb. 13, 1889.—Bro. E. L. Powell, formerly of Virginia, now of Louisville, Ky., recently held a meeting for us, lasting four weeks, and resulting in seventy-four additions to the church. The attendance was large from the first and the interest increased to the end. The influence of the meeting was in every respect healthy and salutary, and the church never was in better condition. Bro. Powell is a strong preacher, logical in method, scriptural in matter and earnest and forcible in manner, convincing the intellect, arousing the conscience and carrying the will of the hearer; a high-minded Christian gentleman. He made many warm friends in our city and will receive a warm welcome should he ever return. The work in this city and suburbs is eminently prosperous.

W. M. F. COWDEN.

CONNECTICUT.

DANBURY.—Our Teachers' Meeting. We have one, although few seemed to think it practicable at the outset. We had tried and failed so often that it seemed useless to try again; but the superintendent insisted on meeting and now it is quite a success. Indeed it is getting to be a habit for us to get together every Tuesday evening to talk matters over and that which becomes a habit, is, to a greater or less extent, a pleasure. Some reasons why we succeed may be in order. In the first place, it is a very hospitable affair. We generally meet around the dining-room table, spread with plenty of good things, in the way of Bibles and lesson helps, with plenty of light and easy chairs; with a large stock of sociability and good cheer. A cup of tea and a few cookies on a side table, "free to all" who wish to help themselves, might add to the enjoyment of the occasion and break up the formality of the meeting, but we have not found it necessary to use them. We meet not to study the lesson, that is done at home; not to recite the lesson, that takes place at school, but for mutual help, to intensify and call out what we know about the lesson; to throw life into it; to stir up our pure minds; to stimulate one another by taking our reckonings and comparing notes. Therefore, it is a very informal meeting. After a brief prayer the leader takes charge of the class, and sometimes the class has to take charge of the leader as occasion requires. We discuss, but never quibble. We exchange ideas, questions, suggestions and brief remarks. If there are any difficulties, doubts, hard sayings, or knotty, practical plans of any description, they are the peculiar property of the meeting and we go about dissecting them with the delight of connoisseurs. Concluding, I might add, that this is an awfully important meeting. We talk about it a great deal. We feel rather proud of it. We plan for it and even neglect other important duties to attend to it. We emphasize an absence as a serious matter, and propose to "make it lively" for the absentee. We do not propose to allow any other meeting to infringe on our teachers rally, although we have plenty of tempting entertainments going on continually to entice us away. In my next I may have something to say about "that Sunday-school lesson."

J. L. D.

KENTUCKY.

SACRAMENTO, Feb. 25, 1889.—Have been here a week. Eight additions to date, and we still continue. Two or three of the number from the Methodists. We have been locked out of the M. E. Church here, but quite a number of their brethren are getting weak; hence presiding Elder Hayes is here looking after his flock. He preached last night to show(?) that the spirit operates mysteriously. I will report in full at the close. V. W. D.

HENDERSON.—Bro. A. P. Cobb has just held a splendid meeting at Henderson. Twenty-eight additions at last account. Will give exact report when I leave. I understand that Bro. W. H. Carter, of Lafayette, Tenn., is holding one at Greenville, the county seat of Mecklenburg county. We have no church there, but ought to have, and Bro. Carter is a good man to give an impetus to the cause.

V. W. DORRIS.

MARYLAND.

BALTIMORE.—Since our last report we have put a new baptistry in our hall and have already baptized three gentlemen and one lady on confession of faith, and received one by letter. Our work goes right along. Audiences increasing, and the Sunday-school better than ever. We have now over 200 on roll. We have been fearful for some time past that we were to lose our superintendent, Capt. W. J. Bohannon, of the Bay Line. The business of the company has made it necessary to put the Steamer Georgia—the largest and fastest and finest steamer out of Baltimore—at the Norfolk end of the route on Sunday. The prospect was disheartening to us. But the president of the line, learning of the Captain's wishes to be present with us on Sunday, has kindly permitted him to take command of the Virginia, which spends Sunday here. When the decision was announced our whole school broke out in applause. Here is self-sacrifice for the cause of Christ. The Virginia is a splendid vessel, but nothing south of New York beats the Georgia. And so now we are all happy once more. Bro. F. D. Power, of Washington, D. C., lectures for us on March 11th. His subject: "Blockheads." We expect to greet him with an audience occupying every seat in our hall. We hope to begin a meeting before long. The field seems to us white unto harvest already.

JAMES VERNON, JR.

VIRGINIA.

THIRD CHURCH, RICHMOND, March, '89. In consideration of the blessings, visible and invisible, of which this congregation has been recipient, be it Resolved, First, That this congregation, collectively and individually, return thanks to Almighty God for the innumerable blessings which have crowned its past labors.

Second, That it hereby express its heart-felt thanks to Seventh St. Christian Church, especially the Young Men's Missionary Society, and all others from

whom it has received such bountiful assistance in organizing, building and laboring.

Third, That it also express the same to the unknown friend who, through Bro. J. L. Hill, has relieved it of the last portion of debt, giving the congregation a house and lot free from all incumbrances.

Fourth, That all other unknown friends who have helped so materially to establish the cause here are tendered our heartiest thanks.

Fifth, That the service of Wednesday night, March 6th, be one of especial praise and thanksgiving for past blessings, and that we all hereby resolve to improve these blessings to the extent of our ability.

Resolved, Sixth, That these resolutions be published in the MISSIONARY WEEKLY, a copy be sent to Seventh St. Church, one to Men's Missionary Society of the same and one spread upon our own church record.

Unanimously adopted and so ordered by the members of Third Christian Church, March 4th, 1889.

H. D. RIDDICK, Clerk.

Deafness Can't be Cured

by local application, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by Catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circular, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Miss Ethel: "Have you seen the new American book of heraldry?" Miss Blanche: "No. Have you?" "Not yet; but I have sent for it. You ought to get one, too, and see if your name is in it." "That would only be a waste of money. I know it is in. It is in every book." "Is it?" "Yes; my name is Smith, you know."

G. M. Scott, of Okolona, Miss., wrote to Dr. Shallenberger:

"Your Antidote for Malaria is certainly the best thing for chills and fever that has ever been sold in the South. I have been selling it for twelve years, and know it to be the best medicine I have ever dealt in. It is perfectly harmless and a sure cure in every case." Sold by Druggists.

PILES CURED.—The Old Dominion Pile Salve has been successfully used by many persons. Equally successful with Blind, Ulcerating or Itching Piles. By mail, \$1. Trial size, 50 cents. Old Dominion Pile Cure Co., P. O. Box 118, Richmond, Va.

Having had opportunities to witness the effects of Anti-Spasmotic, I have no hesitation in recommending it as a family medicine.

HILL JONES,

King & Queen Co., Va.

Cut this out and write to L. P. Routt, Second and Main Streets, for prices of drugs, &c. Any goods sent by mail, and a part of the postage always borne by me. A fine opportunity for country people to have goods at city prices.

We want agents to sell in Virginia, North Carolina, South Carolina and Georgia, "Under Ten Flags," the new book by Z. T. Sweeney.

FITS.—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Philadelphia, Pa.

Read This Before Ordering!**SUNDAY-SCHOOL SUPPLIES.****Standard Eclectic Series for 1889.****OUR PAPERS.**

The Young People's Standard (Weekly). A large paper for young people. Single copy, per year, \$1; in clubs of five or more, each, 60c.
Farm Words (Weekly). A large, beautifully illustrated paper for intermediate classes, with Lesson Text, Stories, &c.
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Standard Lesson Leaf (Weekly). For intermediate classes. Handsomely and profusely illustrated. The illustrations are a new feature for this year.
Standard Lesson Leaf (Quarterly). Same as weekly, but for 3 months the best of the year.
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OUR ANNUALS FOR 1889.**(Book Form.)**

Standard Eclectic Lesson Commentary. Single copy, cloth, pre-paid, \$1.00. For dozen, not pre-paid, \$10.00.
Bible of Hope (Annually). A beautiful book of over 200 pages, printed on best book paper, with hundreds of illustrations, and colored pictures engraved especially for this book; each picture and illustration having special reference to the lesson under consideration; the whole bound in one volume, with beautiful illuminated cover. The only copy of this high order yet attempted in the line of Sunday-school helps.
Single copy, bound in boards, pre-paid, \$1.00. For dozen, not pre-paid, \$10.00.

We furnish Lesson Commentaries, Dictionary, Concordances, Catechisms, and, in fact, everything in the way of religious and educational books, and school work. Persons wanting books should have our large catalogues. All Sunday-school workers should have a copy of our Standard Eclectic Series. Either one sent free upon application. Special attention given to all correspondence and quotations. Address:

MISSIONARY WEEKLY,
1111 Main St., Richmond, Va.

FITS STOPPED FREE

Insane Persons Restored
Dr. ELLIS'S GREAT
NERVE-RESTORER
"all BRAIN & NERVE DISEASES. Only cure known." A LITTLE taken as directed. No Fits after first day's use. Treatise and trial bottle free to Fit cases. Send names, P. O. and express address all orders to "Dr. Kline," 931 Arch St., Philadelphia, Pa. See Druggists. Beware of Imitating Frauds.

In writing to Advertisers please mention the Missionary Weekly.

Will It Work?

E. S. Acree, King William county, Va., writes: "I have been using Anti-Spasmotic in my family for years and have seen cases of severe and alarming spasmodic affections of the bowels and stomach to occur. I have always found Anti-Spasmotic a speedy and most efficient remedy in such attacks, and can confidently recommend it to the public."

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption and P. O. Address. Respectfully, T. A. Slocum, M. C., 181 Pearl St., N. Y.

In writing to Advertisers please mention the Missionary Weekly.

Office Executive Committee Virginia State Sunday-School Union,

RICHMOND, VA., JANUARY, 1889.

To all Sunday-School Workers in the State of Virginia:

BRETHREN,—The "Virginia State Sunday-School Union of all Denominations" will hold a grand Convention of Sunday-School workers of all denominations, in the city of Richmond, on the 19th, 20th and 21st of March, 1889, Providence permitting. The exercises will be very interesting and have for their object the advancement and promotion of the Sunday-School cause in our beloved State. Brother Wm. Reynolds, President of the International Sunday-School Association of the United States and Canada, Brother B. F. Jacob, Chairman Executive Committee of the International Sunday-School Union, and other prominent speakers and workers from other States, are expected, and will add great interest to the occasion.

Let your prayers ascend for the success of the Convention and the extension of God's Kingdom on earth through this blessed instrumentality.

The proceedings of the Convention will be published in all the denominational papers.

Respectfully and Fraternally,
REV. T. G. DASHIELL, President.

CHAS. P. RADY, Corresponding Secretary.
WM. ELLYSON, Recording Secretary.

Executive Committee:

John B. Cary, Christian Church.
Wm. F. Fox, Christian Church.
Wm. A. Bowles, Christian Church.
Thos. H. Ellett, Baptist Church.
Robt. W. Powers, Baptist Church.
A. L. West, Methodist Church.
C. W. Hunter, Methodist Church.
Rev. R. P. Kerr, Presbyterian Church.
J. D. K. Sleight, Presbyterian Church.
M. M. Gilliam, Presbyterian Church.
Rev. J. B. Funston, Episcopal Church.
Rev. T. G. Dashiell, Episcopal Church.
R. W. Traylor, Lutheran Church.
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ANTI-SPASMODIC.

The Greatest Of Family Medicines.

—FOR—

Asiatic Cholera, Colics of all kinds,
Dysentery, Diarrhoea, Summer
Complaint, Neuralgia,
Cramps, Nervous Headache, Dyspeptic
Fullness from Imprudent Eating, Ague and
Fever, Burns, Cuts, Etc., Etc.

For Sale by PURCELL, LADD & CO., Wholesale Druggists,
RICHMOND, VIRGINIA.

USE
ALLISON & ADDISON'S
"STAR BRAND"
FERTILIZERS
—FOR—
TOBACCO, COTTON, CORN, &c.

THESE Fertilizers now need no commendation from us as they have a standard reputation of over TWENTY YEARS, and the most successful farmers everywhere in VIRGINIA and NORTH CAROLINA testify to their superior merits.

They are prepared under our personal supervision and are made of the best MATERIALS. The constantly increasing demand is the best evidence of their value.

Every BAG is guaranteed to be of standard quality.

ALLISON & ADDISON,

Manufacturers, RICHMOND, VA.

For sale by Agents at all points in the Tobacco and Cotton Growing States.

NATIONAL
TOBACCO & COTTON
—FOR—
HIGH GRADE—QUICK—RELIABLE.
FARMERS CAN'T HELP LIKING THE "NATIONAL."
S. W. TRAVERS & CO., Importers and Manufacturers,
RICHMOND, VA.
AGENTS WANTED. PRICE REDUCED. Write for Testimonials and Prices.

RICHMOND PRICES CURRENT

CORRECTED BY

SUBLETT & CARY,
COMMISSION MERCHANTS,
113 S. 12th St.

RICHMOND, VA., MARCH 7, 1889.

Comments for the Week.

TOBACCO.—Market, "New Darks," quiet and firm; offerings generally inferior. Bright Tobaccos, more active with upward tendency.

WHEAT.—Market dull. Unless otherwise stated these quotations are wholesale prices. Orders filled from stores in small lots are charged extra.

DARK TOBACCO—NEW.

Primings	nominal.
Lugs, Common	1 00 to 2 00
" Good	2 50 to 3 00
" Fine	3 25 to 3 50
Short Leaf, Common to Good	3 00 to 3 50
" Good to Fine	4 00 to 4 50
Long Leaf, Common to Good	4 50 to 6 00
" Good to Fine	6 00 to 8 50
Selections	to

BRIGHT TOBACCO—MANUFACTURING.

Smokers—Common	4 50 to 6 00
Medium	7 00 to 8 00
Fine	10 00 to 12 00
Cutters—Common	10 00 to 12 00
Medium	15 00 to 18 00
Fine	20 00 to 25 00
Fancy	25 00 to 30 00
Fillers—Common	35 00 to 40 00
Medium	5 00 to 7 00
Good	8 00 to 10 00
Fine	15 00 to 20 00
Wrappers—Common	10 00 to 12 00
Medium	15 00 to 20 00
Good	20 00 to 25 00
Fine	25 00 to 30 00
Fancy	30 00 to 35 00
Wrappers, Mahogany—Common	12 00 to 15 00
Good	15 00 to 20 00
Fine	20 00 to 25 00
Fancy	25 00 to 30 00

WHEAT.

No. 1 Longberry Red	1 00 to
" 2 "	1 07 to
" 1 Shortberry Red	1 07 to
" 2 Red	1 06 to
" 3 "	1 05 to
" 1 Mixed	1 03 to
" 2 "	1 02 to
Steamer	90 to 95
Rejected or damp	75 to 90

CORN.

No. 1 White Va.	43 to
" 2 "	41 to
" 3 Mixed	40 to
Steamer White	35 to 38
Steamer Mixed	35 to 38
Rejected	25 to 35

NEW OATS.

Winter Oats	53 to 55
No. 2 White	34 to 35
" 1 Mixed	32 to 33
Choice Extra	29 to 30
Rye	90 to 100

HAY.

HAY—No. 1 Timothy baled	16 00 to
" 2 Timothy	15 00 to
Mixed	12 00 to 14 00
Va. Clover	10 to 12
SHUCKS—Baled	55 to 60
OATS—Baled, per 100 pounds	55 to 60
STRAW—Compressed, 100 pounds	40 to 42 1/2
Loose pressed, large bales	40 to 45

FLOUR.

Family	4 75 to 5 00
do Fancy	5 50 to 6 00
do Patent	6 50 to 6 75
Choice Extra	4 25 to 4 50
Superfine do	3 00 to 3 25
CORN MEAL—Country, bolted	50 to
City	55 to
MILL OFFAL—FLOUR	21 00 to 22 00
Ship Stuff, per ton	21 00 to 22 00
Brown Stuff, "	21 00 to 22 00
Bran,	21 00 to 22 00

CORRECTED BY

T. R. WYLES & CO.,

PRODUCE

COMMISSION MERCHANTS,
1305 Cary Street.

BUTTER.

Va. Creamery, fresh	25 to 28
Family Packaged, fresh, per lb.	22 to 25
Store Packaged, extra	20 to 22
" fair to good	15 to 18
" common	12 to 15

EGGS.

In Crates, fresh near by	13 to 14
In Crates, fresh	13 to 14
In Barrels, fresh	12 to 13

DRESSED POULTRY AND GAME.

Turkeys, live, per gross	12 to 18
Turkeys, dressed, choice, per lb.	17 to 18
" fair	13 to 14
Chickens, dressed, choice	12 to 13
Ducks	15 to 18
Pheasants, each	to
Partridges	to
Rabbits, Tenn. best	to
" N. C.	to
Deer, whole, per lb.	to
Venison, per lb.	to

FLORIDA ORANGES.